Colonial American Doctresses

A Genealogical and Biographical Account of Women who Practiced Medicine and Chirurgery in Colonial America

By Ethel Farrington Smith, C.G.

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Colonial American Doctresses

DEDICATION

Colonial American Doctresses is dedicated to Michael J. Hession, A.A.C.A., a teacher at Harvard Medical School. He has been a wonderful inspiration to the compilation of this work, and for this I am most grateful.

Elizabeth (Hubbard) Stiles (1731–1775), wife of Ezra Stiles (1727–1795), President of Yale College. In her right hand, she holds a flower, said to be indicative of her abilities as a doctress. From a 1771 portrait by Samuel King in possession of the Yale Art Museum. From The Literary Diary of Ezra Stiles, D.D., LL.D., by Franklin Bowditch Dexter. In three volumes. N.Y., Scribners, 1901.

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A Genealogical and Biographical Account of Women who Practiced Medicine and Chirurgery in Colonial America

By Ethel Farrington Smith, C.G.
Past Trustee of the
New England Historic Genealogical Society

Boston
Newbury Street Press
2003

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2003x

Published and distributed by

NEWBURY STREET PRESS
101 Newbury Street
Boston, Massachusetts 02116-3007

special publications imprint of the
NEW ENGLAND HISTORIC GENEALOGICAL SOCIETY

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International Standard Book Number: 0-88082-160-4
Library of Congress Control Number: 2003105019

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Printed in the United States of America.

ACKNOWLEDGMENTS

I am indebted to many who contributed to the preparation of this book. I would like to thank firstly Helen Schatvet Ullmann, CG, FASG, for her invaluable assistance in research and editing several of the sketches. Dr. John Bradley Arthaud made several helpful comments about the text and format. Linda Skinner Austin provided indexing services. Collette Rasmussen of the New England Historic Genealogical Society offered research and editorial assistance. Christopher Hartman, Gabrielle Stone, and Jean Powers of the Newbury Street Press coordinated production and design issues. And special thanks to Dr. Ralph J. Crandall, Executive Director of the New England Historic Genealogical Society, who has been a great friend and colleague throughout the many years of my relationship with NEHGS.

Ethel Farrington Smith
Hull, Massachusetts
May 2003

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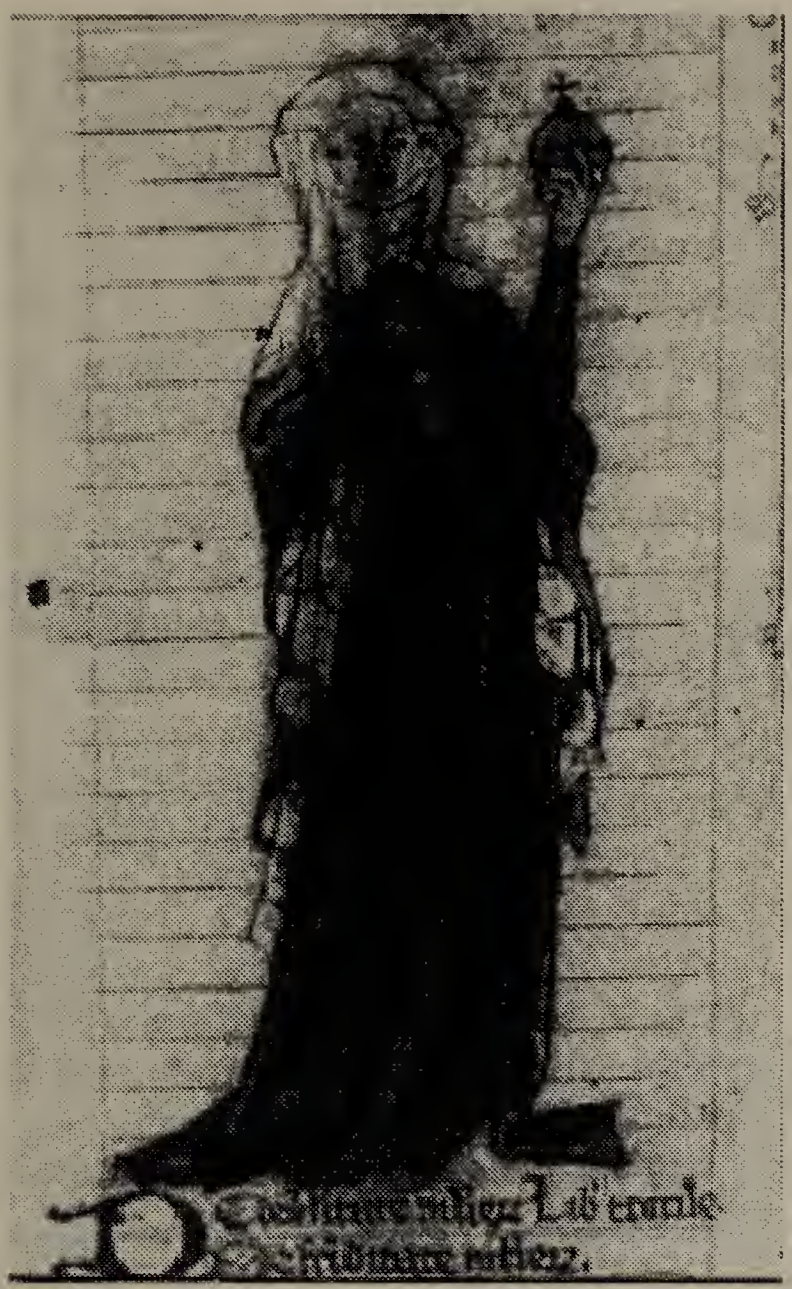
DUKE UNIVERSITY MEDICAL CENTER LIBRARY HISTORY OF MEDICINE COLLECTION

Trotula, a collection of medical remedies by Trota, an Italian healer and medical authority, was widely circulated throughout the 12th century.

Trotula of Salerno, medieval physician who lived in 11th-century Italy (courtesy Duke University Medical Center Library)

INTRODUCTION

Who was the first woman doctor in America? Depending on whom you ask, you will probably hear the name Elizabeth Blackwell (1821–1910),[1] who received her medical degree from the previously all-male Geneva

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[1] *The Blackwell Family, Carrie Chapman Catt and the National Woman Suffrage Association* (Washington, D.C.: Library of Congress, 1985).

Medical College in 1849. Or perhaps you will be told it was Dr. Marie Elizabeth Zakrzewska (1829–1902),[2] the most influential female physician of the nineteenth century, who formed the New England Hospital for Women and Children and its Medical Society (1878). Maybe the answer will be Harriet Hunt of Boston, the first woman to practice medicine successfully in 1835, having trained through an apprenticeship after twice unsuccessfully applying to Harvard Medical School in 1847 and 1850 (Harvard did not open its doors to female medical students until 1945).

But there were also "doctresses" in colonial America who, though not documented as physicians, were considered on a par with physicians or chirurgeons (surgeons), who were exclusively male.[3] In order to ascertain the influence of this phenomenon during the colonial period, let us briefly consider the history of medicine generally. The most ancient known pictorial record of a woman doctor appears about 3000 B.C.[4]

Aesculapius

The staff of Aesculapius

Imhotep, who lived through the third Egyptian dynasty, widely considered a great doctor. He was identified by the Greeks with Asklepios, later known by his Latin name Aesculapius, the god of medicine. The first of the Aesculapian sanctuaries was built about 770 B.C. When doctors failed,

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[2] Judith Walzer Leavitt, ed., *Women and Health in America* (Madison, Wisc.: Univ. of Wisconsin Press, 1984).

[3] In fact, the earliest document describing female physicians dates from 3500 B.C. See Mary Roth Walsh, *Doctors Wanted, No Women Need Apply: Sexual Barriers in the Medical Profession* (New Haven: Yale Univ. Press, 1977).

[4] Ben Furman, "Portrait Honoring Medical Women," *Journal of American Medical Women's Association* 12:32 (Dec. 1957), 443–44, reproduced from the *New York Times*, 23 Oct. 1953; Sandra L. Chaff, Ruth Haimback, Carol Fenichel, and Nina B. Woodside, comps. and eds., *Women in Medicine: A Bibliography of the History of Women Physicians* (London and Metuchen, N.J.: Scarecrow Press, 1977), 64.

people often turned to Aesculapian sanctuaries for help. People were still visiting them in the fifth century A.D.

Egyptian "bonesetters" held many sessions examining the bones of dead persons and came to understand much about anatomy. In the fifteenth century in England and other parts of Europe, a presumed correlation between sun, moon, and stars and the human anatomy, enabled physicians to visualize and attend to various physical defects.

Between 1000 and 1300 A.D. there was a medical school at Salerno, Italy. It was there that the Trotula practiced and taught medicine.[5] It is believed that she lived sometime in the eleventh century and that she occupied the chair of medicine at the school, which trained many women as doctors and professors of medicine.

Trotula's expertise was knowledge of the female body, which she was able to impart to male doctors. Before that time, knew very little was known about the subject. Trotula's main interest as a physician was to alleviate the suffering of women. She was the author of two seminal medical books, including *Passionibus mulierum curandorum* (The Diseases of Women), known also as *Trotula major*. The book, comprising sixty-three chapters, gave information about menses, conception, pregnancy, and childbirth, as well as general diseases and their treatments. Most of the remedies she suggested included herbs, spices, and oils of animal origin. Her other work, *De aegritudinum curatione*, or *De ornatu mulierum*, was known as *Trotula minor*, and dealt with skin diseases.[6]

Trotula—whom some scholars have suggested might have been a man named Trota—claimed in *Trotula major* that both men and women could have physiological defects that affected conception. In addition, she advocated the use of opiates for women during childbirth. These were radical beliefs for the time, and came into direct conflict with the teachings of the Catholic Church.[7]

Throughout the Middle Ages, dentistry began slowly to develop as a medical practice. Barbers, who served as doctors, often pulled teeth. Pierre

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[5] *World Book Encyclopaedia* (1960), 1:54, 12:306.
[6] Elisabeth Brooke, *Women Healers: Portraits of Herbalists, Physicians, and Midwives* (Rochester, Vt.: Healing Arts Press, 1995); Melanie Parry, ed. *Larousse Dictionary of Women* (New York: Larousse, 1996).
[7] Ibid.

Fauchard (1678–1761), who practiced in Paris, was a founder of modern dentistry and was influential in raising it from a trade to a profession. He advocated the sharing of dental knowledge and wrote *The Surgeon Dentist* (1728), the first full account of the services performed by the dental surgeon and long a standard work.[8] Dentistry, though, did not become a full-fledged profession until 1840, when the first dental school was organized and the first professional journal devoted to dentistry was started.[9]

During the fifteenth century, the accusations of witchcraft made it convenient for men engaged in doctoring to rid themselves of difficult and troublesome women. In the seventeenth century, this unfortunate practice was brought to the colonies in America.

The main thrust of medical thought in the colonial period was the idea of the two pairs of elemental opposites, earth and air, fire and water, as proposed by the Greek Emedocles (500–470 B.C.). This idea was continued by the Hippocratic school of medicine and lasted throughout the seventeenth and eighteenth centuries in the British colonies in North America—before the Plutonian forces of renewal, regeneration, and rebirth (from astrology), and other factors that bear on the functions of the body, were known.

The foremost principle of the Hippocratic Oath was "I swear by Apollo the healer, by Aesculapius, by health, and all the power of healing . . . that I will use my power to help the sick to the best of my ability and judgment." It went on further to say "I will see that my sons are raised to become doctors," a phenomenon that we see in many published histories, wherein doctors are succeeded by doctors for generations throughout the seventeenth and eighteenth centuries.

What Did the Doctor Do?

Before the seventeenth century, the science of medicine continued to evolve, establishing variations of the four organic, alchemic elements of earth, air, fire and water. These elements would eventually comprise the four humours of blood, water, black phlegm, and green phlegm. During a sickness, doctors would presume that the four humours were out of

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[8] *The Columbia Encyclopedia*, 6th ed. (Columbia University Press, 2002).
[9] *World Book Encyclopedia* (1960), 4:121.

balance. The remedy was to purge the patient's body of impure blood. Still others would embrace the Indian method of treatment by herbs.

There were two classes of doctors: physicians and chirurgeons. The former were of much higher professional stature. Chirurgeons, on the other hand, were considered widely to be on a par with butchers. Physicians treated the internal aspects of the body; chirurgeons treated only external maladies, such as bonesetting, amputations, dentistry, and invasive procedures of the skull, that is, cutting a circular opening in the skull to relieve cranial pressure. This compilation and study of colonial American doctresses covers both categories during the seventeenth and eighteenth centuries throughout the American colonies.

It was a law in seventeenth-century New England that no surgeon, midwife, or physician should practice on anyone without consent of the person or his or her nearest relation.[10] In colonial America, doctors had no office practice to speak of. The doctor was always on call and went where he was needed, by foot, horseback or boat. The home served as the doctor's office, with procedures often taking place on the family's kitchen table.

The archaic term Chirurgeon (pronounced kī-RER-jen) comes from Middle English and Old French. It is derived from *chiro,* which stems from the Greek term for hand. Variants include chiropedist and chiropractor. The term indicates chiefly that the hand does something—whether amputating limbs or setting bones. From John Halle's *Historical Expostulation* (1565), we learn that "a chirurgeon should have three dyvers properties in his person. That is to say, a harte as the harte of a lion, his eye like the eyes of an hawke, and handes as the handes of a woman."[11]

Where Did Doctresses Practice?

Doctresses often practiced in isolated places, such as islands where there were no male physicians. They also resided in fishing communities—for instance, Hull, Massachusetts, where all males worked as fishermen in order to receive grants of land.

In families where the husband was a minister, the wife often was a doctress. The minister would offer care for the soul, while his wife attended to the

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[10] *Laws of New England to the Year 1700*, p. 11.
[11] *Essex Institute Historical Collections*, 1:46.

medical treatment of the body. This practice largely followed English tradition.

There were also incidences where women were abducted by the indigenous population and learned the ways of the Indian; that is, they learned Indian remedies and, once freed, often put them into practice in their colonies.

What was the condition of women in colonial medicine? Although a definitive answer must await in-depth demographic research, a survey of the existing literature (including that which argues for the significance of female practitioners) indicates that, with the exception of midwifery, woman's role in colonial medicine was limited.[12] The few women who have been identified as doctors seem largely to have worked in rural areas or on the frontier, where physicians were absent.[13]

It is certain that in Boston, doctresses were not abundant during the colonial period. The sole study of medical practitioners in the town and seventeenth-century environs reveals that only two of the seventy-six physicians were female. Both of these are usually described as midwives in other accounts, and both were later denounced as witches: Jane Hawkins, who was prohibited from further medical practice and expelled from Boston in 1641, and Margaret Jones, who was executed in 1648. From that

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[12] There are a number of bibliographies that bring together the existing literature on women in American medicine, including: John B. Blake and Charles Roos, eds., *Medical Reference Works 1679–1966: A Selected Bibliography* (Chicago, 1967); Genevieve Miller, ed., *Bibliography of the History of Medicine in the United States and Canada 1930–1960* (Baltimore, 1964); National Library of Medicine, *Bibliography of the History of Medicine*, nos. 1–5 (1964–1972); Gerald N. Grob, comp., *American Social History Before 1860* (New York, 1970), 88–96, 48; Francisco Guerra, *American Medical Biography* (New York, 1962). Literature that deals with Boston includes John B. Blake, *Public Health in the Town of Boston 1630–1822* (Cambridge, Mass., 1959); Edward Jacob Forster, *A Sketch of the Medical Profession from the Professional and Industrial History of Suffolk County, Massachusetts* (Boston, 1894); Walter L. Burrage, *A History of the Massachusetts Medical Society* (Boston, 1923); Samuel Abbott Green, *History of Medicine in Massachusetts: A Centennial Address Delivered Before the Massachusetts Medical Society at Cambridge, June 7, 1881* (Boston, 1881); Josiah Bartlett, *A Dissertation on the Progress of Medical Science in the Commonwealth of Massachusetts* (Boston, 1810); Henry Rouse Viets, *A Brief History of Medicine in Massachusetts* (Boston, 1930). See Walsh, *Doctors Wanted, No Women Need Apply*, 4.

[13] Jane C. Spruill, *Women's Life and Work in the Southern Colonies* (New York, W. W. Norton, 1972), 267–69.

date, no female physicians are listed in histories of Boston until Harriot Hunt in 1835.[14]

Of doctors and doctresses in seventeenth- and eighteenth-century America, approximately 6,500 were male. Apart from midwives, only thirty-four doctresses have been identified. Throughout the colonial period, neither hospitals nor medical societies existed that could specify just who was a doctor. By 1800, when medical societies began setting standards, doctresses all but disappeared.

This study will examine each of these thirty-four doctresses, their contributions, their impact on colonial life, and their genealogies. It is a rich and valuable legacy—and one from which we have profited to this day.

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[14] Edward Jacob Forster. *A Sketch of the Medical Profession the Professional and Industrial History of Suffolk County, Massachusetts* (Boston, 1894), 232–85.

SARAH (PALGRAVE) ALCOCK

SARAH PALGRAVE was born, perhaps at Stepney, Middlesex, England, about 1621[1] and died at Roxbury in the Massachusetts Bay Colony on the ninth month [November], twenty-ninth day, 1665, at age forty-four.[2] Daughter of Richard and Anne (——) Palgrave, she married, about 1648,[3] **JOHN ALCOCK**, born in England about 1 January 1626/7[4] and died at Boston 27 March 1667 at age forty,[5] son of George and —— (Hooker) Alcock of Roxbury.[6]

Sarah was not yet ten years old when she made the hazardous trip across the Atlantic Ocean with her parents and sister Mary. Her father was a physician and one of the first inhabitants of Charlestown, where he applied to be a freeman in 1630. By 1638 he had acquired ten lots and was prospering. Three more daughters and a son were born. The eldest daughter, Mary, married Roger Wellington, of Watertown, about 1637. However, Sarah remained unmarried for some ten years thereafter. It is logical to assume that her father taught her much about medical practice during this period and that she was of considerable assistance to him in his work.[7]

At the age of twenty-seven, Sarah married John Alcock, who was twenty-one. He was the only son of George Alcock and his first wife, Anne (Hooker), who was a sister of the Reverend Thomas Hooker, of Hartford,

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[1] Henry Bond, *Genealogies of the Families and Descendants of the Early Settlers of Watertown, Massachusetts* (Boston: NEHGS, 1860), 627; birth date estimated from age at death date.

[2] *Vital Records of Roxbury, Massachusetts, to the End of the Year 1849*, 2 vols. (Salem, Mass: Essex Institute, 1926), 2:454.

[3] G. Andrews Moriarty, "The Parentage and Ancestry of Dr. Richard Palgrave of Charlestown, Mass.," *New England Historical and Genealogical Register* 102 (1948): 97 [hereafter cited as *Register*]; G. Andrews Moriarty, "The Alcocks of Roxbury, Mass.," *Register* 97 (1943): 12; John Langdon Sibley, *Biographical Sketches of Graduates of Harvard University in Cambridge, Massachusetts*, vol. 1 (Cambridge, Mass., 1873), 24–26; Thomas Bellows Wyman, *The Genealogies and Estates of Charlestown . . .* (Boston: David Clapp and Son, 1879), 724.

[4] Moriarty, "The Alcocks of Roxbury," 12.

[5] *Vital Records of Roxbury*, 2:455.

[6] Moriarty, "The Alcocks of Roxbury," 12.

[7] Wyman, *Charlestown*, 724; Bond, *Watertown*, 627.

in the Connecticut Colony.[8] George came to Roxbury in 1630, leaving three-year-old John in England. John's mother died soon. His father made two return trips to England, married a second time, and brought John and his step-mother, Elizabeth, to America. At Roxbury, John's half brother Samuel was born to George and Elizabeth in 1637.[9] The father became a well-beloved deacon of the Roxbury church and a substantial citizen. Then, when John was thirteen and his brother a toddler, tragedy struck again. Their father died in late 1640.[10] Within four months the widow married a surgeon, Henry Dingham, of Watertown.[11]

John's father had made a will shortly before his death, providing for his wife, his brother Thomas, of Dedham, various servants and others, and securing the bulk of the estate for the education of his two sons, both of whom eventually graduated from Harvard and became physicians.[12] John received his bachelor's degree in 1646, graduating at the head of his class (at that time, rank was determined by social status rather than academic standing), and two years later he received his master of arts degree.[13] He then taught school for a year at Hartford, Connecticut, home of his maternal uncle, Rev. Thomas Hooker, well known as founder of the town.

Returning to his former residence at Roxbury, in the Bay Colony, John turned to the medical profession and very soon married Sarah Palgrave.[14] Several years his senior, she had become a doctress under the tutelage of her well-known physician father. This situation was obviously of great benefit to her husband in starting his career in medicine. He soon moved his practice to Boston, though he maintained a close connection with the church of Roxbury, where he carried most of his children for baptism.[15]

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[8] Information regarding George Alcock is confusing. His exact location in England is uncertain. Several sources state he matriculated at Oxford but did not take his degree, while Robert Charles Anderson, *The Great Migration Begins*, 3 vols. (Boston: NEHGS, 1995), 1:16, states that he matriculated sizar from St. John's College, Cambridge, in 1622. Numerous sources refer to him as "Doctor" while Anderson states this cannot be documented and gives his occupation as butcher.

[9] Moriarty, "The Alcocks of Roxbury," 12.

[10] Ibid., 11.

[11] Ibid.

[12] Ibid.

[13] Ibid., 12–13.

[14] Ibid., 12.

[15] *Roxbury Land and Church Records* (Boston: Rockwell and Churchill, 1881), 118–23.

As they prospered, Doctor John acquired a large amount of property in various parts of New England, while retaining his first homestead at Roxbury. He received a grant of eight hundred and forty-two acres, later increased by two hundred acres, in Marlborough, known as The Farm, between two Indian settlements. He also had property in Stow, Boston, and Scituate, and he was one of the original owners of Block Island.[16]

Together John and Sarah had nine children, including three sons. None of the latter left progeny, however, and so, in this line, the name died out. (Louisa May Alcott, author of *Little Women,* was the product of a collateral line of descent.)[17]

The first child of John and Sarah died in infancy in 1649. Twin girls were born next. The first married twice and removed to Block Island and later Newport, Rhode Island. Her second son, Palgrave Williams, "went to the Spanish Main and became a pirate and was Quartermaster of the pirate ship *Bellamy.*" In 1717 he kidnapped three men at New Shoreham. He escaped *Bellamy's* shipwreck at Wellfleet and later conducted a supply base for pirates in the Bahamas.[18] The second twin, Sarah, named for her mother, followed in her footsteps and became a doctress in Hull, Massachusetts.[19]

When Doctor John Alcock made his will, he provided that his books and manuscripts should be " kept for his sons, those two that are desirous to be scholars."[20] The oldest son, George, graduated from Harvard in 1673 and went to London "apparently to establish himself in the family profession" but died there at the age of twenty-two.[21] The other two brothers resided at Roxbury, where John was a merchant. The occupation of the remaining brother, Palgrave, is unstated. Mary, Elizabeth, and a second Joanna complete the list of children.[22]

Mrs. Sarah Alcock died on "the ninth month [November], twenty-ninth day, 1665, ye wife of Mr. John Alcock, aged forty-four."[23] At that time, the

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[16] Moriarty, "The Alcocks of Roxbury," 13; Sibley, *Harvard Graduates*, 1:125.

[17] Francis S. Drake, *The Town of Roxbury: Its Memorable Persons and Places* (Boston: Boston Municipal Printing Office, 1905), 364.

[18] *The American Genealogist* 24 (1948): 73.

[19] See Sarah (Alcock) Whitman.

[20] Sibley, *Harvard Graduates,* 1:125.

[21] Ibid.

[22] For additional information, see Moriarty, "The Alcocks of Roxbury," 13–14.

[23] *Roxbury Land and Church Records*, 178.

Reverend Samuel Danforth gave tribute to her in his diary: "27, 9 mo 1665 Mrs. Sarah Alcock dyed. A virtuous woman, of unstained life, very skillful in physick and chirurgery, exceeding active, yea unwearied in ministering to ye necessities of others. Her works praise her in ye gates."[24]

Two years later, Danforth recorded the death of Dr. John Alcock: "1667, moneth 1, day 29. Mr. John Alcock, Physician. He dyed at Boston on ye 27th day, but was brought home and buried by [beside] his wife on ye 29th day. Aged 40." He was buried in the Eustis Street Burying Ground at Roxbury.[25] Two years later Mrs. Anne Palgrave, mother of Doctress Sarah Alcock, died at Roxbury.[26]

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[24] *Register,* 34 (1880): 164.

[25] *Roxbury Land and Church Records*, 178; Moriarty, "The Alcocks of Roxbury, Mass.," 12. And two years following, Sarah's mother, Mrs. Anne Palgrave, died at Roxbury on 1669, mo. 1, 17 day, "aged (as is said) 75."

[26] *Roxbury Land and Church Records*, 179.

MARTHA (MOORE) BALLARD

MARTHA MOORE was born at Oxford, Massachusetts, on 9 February 1735[1] and died at Augusta, Province of Maine, on 9 June 1812,[2] daughter of Elijah and Doratha "Dorothy" (Larned) Moore. She married at Oxford on 19 December 1754 **EPHRAIM BALLARD**,[3] who was born at Andover, Massachusetts, on 6 May 1725[4] and died at Augusta in 1821, aged ninety-six,[5] son of Jonathan and Hannah (Kidder) Ballard.

Martha was the eldest of ten children, growing up in Oxford, Massachusetts,[6] where her father was selectman and innkeeper.[7] Known as Captain Elijah Moore, he was born in 1700 and died on 17 November 1781 in his eighty-first year,[8] his life spanning both the French and Indian War and the American Revolution, wherein he sided with the colonists. The Moore family held a prominent place in the town. Elijah's brother Abijah was first there to attend college, graduating from Yale in 1726.[9] He then became a physician. How his life influenced Martha's interest in medicine can only be conjectured.

Her mother's family was prominent in early Massachusetts history. Although the record is silent regarding Martha's schooling, it is obvious from her diary that she was taught reading, writing, and arithmetic as well as the usual domestic skills of the time. When she was nineteen, she married Ephraim Ballard, then of Oxford, who was ten years her senior. Ephraim and his older brother, Jonathan Ballard were fourth generation millers who

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[1] *Vital Records of Oxford, Massachusetts, to the End of the Year 1849* (Worcester, Mass.: F. P. Rice, 1905), 82.

[2] "On 9 June 1812 the *American Advocate* printed its one sentence obituary, 'Died in Augusta, Mrs. Martha, consort of Mr. Ephraim Ballard, aged seventy-seven years.'" Cited in Laurel Thatcher Ulrich, *A Midwife's Tale: the Life of Martha Ballard, Based on Her Diary, 1785–1812* (New York: Alfred A. Knopf, 1992), 341.

[3] *Vital Records of Oxford*, 209.

[4] Charles Frederic Farlow, *Ballard Genealogy: William Ballard (1603–1639) of Lynn, Massachusetts and William Ballard (1617–1689) of Andover, Massachusetts* (Boston, Mass: Charles H. Pope, 1911), 82.

[5] Ulrich, *Midwife's Tale*, 345.

[6] *Vital Records of Oxford*, 81–82.

[7] Clifford K. Shipton, John Langdon Sibley, *Biographical Sketches of Graduates of Harvard University*, 15:80.

[8] *Vital Records of Oxford*, 297.

[9] Ulrich, *Midwife's Tale*, 9.

formed a partnership, buying land partly in Oxford and partly in Charlton, where they built and operated a saw mill and potash works from 1754 to 1774.[10]

Meantime, Ephraim and Martha had a growing family. Their first daughter, Lucy, died young; then in 1769 a diphtheria epidemic took their three other daughters, between June 26 and July 5, leaving only their eldest child, Cyrus, and his brother, Jonathan.[11] Was it this tragic loss of her four daughters that led Martha to the practice of midwifery and to the medical field in general? At any rate, she had two more girls, and after moving to Maine, another son.[12] "Between 1767 and 1770 Oxford lost twelve per cent of its population in one of the worst epidemics in New England history. One hundred forty-four persons died, mostly children, ages two to fourteen. Martha's uncle and aunt, Richard and Mary Moore, buried eight of their eleven children."[13]

As the Revolutionary War approached, Ephraim, who had Tory leanings, sought work as a mapmaker and surveyor in the wilderness of the Province of Maine, then under control of the Massachusetts Bay Colony. In 1775 he secured a lease to "Fort Hallifax and all the land adjoining" on the Kennebec River. However, because of his politics, the General Court allowed the local Committee of Safety to take over the Fort (now Winslow, Maine). He then moved down river to Hallowell, where he took over the lands and mill of John Jones, a Tory who had fled to Canada. Ephraim contributed two hundred pounds toward the support of a soldier at the Fort, thus pacifying those who opposed his Loyalist sympathies.[14]

Martha joined her husband at Jones' Landing in 1777, and the following year the family moved to the Jones mill at the other end of town. Seven years later she started her unique diary, through which so much of her life and times, and of her midwifery and medical practice, are now known.[15]

In her treatment of patients, Martha relied heavily on Nicholas Culpepper's *The Complete Herbal,* commonly used by doctors of the day. When she began her diary in 1785, she "knew how to manufacture salves, syrups, pills, teas,

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[10] Farlow, *Ballard Genealogy,* 98.
[11] Ibid, 100.
[12] Ibid.
[13] Ulrich, *Midwife's Tale,* 12.
[14] Ibid., 14, 16.
[15] Ibid., 16.

and ointments, how to prepare an oil emulsion (she called it 'oil a mulge'), how to poultice wounds, dress burns, treat dysentery, sore throat, frostbite, measles, colic, 'hooping cough,' 'Chin cough,' 'St. Vitas Dance,' 'flying pains,' 'the salt rhume,' and 'the itch,' how to cut an infant's tongue, administer a 'clister' (enema), lance an abscessed breast, apply a 'blister' or a 'back plaster,' induce vomiting, assuage bleeding, reduce swelling, and relieve a toothache, as well as deliver babies."[16]

Martha's primary work was midwifery. She brought eight hundred fourteen babies into the world between 1785 and 1812.[17] However, Ulrich states, "In twentieth-century terms, she was simultaneously a midwife, nurse, physician, mortician, pharmacist, and attentive wife."[18] Both her original diary and *A Midwife's Tale* tell over and over again of her activities as a doctress (physician). Living first at Fort Halifax, then at Hallowell, and finally at Augusta, she frequently crossed the Kennebec River from side to side to attend patients, mainly women and children, in all sorts of weather and at all times of day or night. Her husband was also often away from home due to his surveying and mapping work until he was attacked at gunpoint by ruffians already settled on the land who did not wish to have the lines run and the land taken from them. Later he was in debtors' prison for a year and a half while Martha carried on her work. During these absences, the grown children maintained the home front: Cyrus tended to the mill, and the daughters the home, including the spinning and weaving.

Considering the dearth of information regarding most doctresses, it is indeed fortunate that Martha Moore Ballard kept her meticulous diary, and that it has been so well preserved for posterity. The interpretation of the diary and related research by Laurel Thatcher Ulrich has brought to light a fascinating account of seventeenth- and eighteenth-century medicine in America, increasing our knowledge far beyond what was understood heretofore.

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[16] Ibid., 11. See also Appendix: Medicinal Ingredients, 354–64.
[17] Ibid., 174.
[18] Ibid., 40.

JOANNA (——) BLAND

JOANNA (——) was born probably in England and died, probably at Edgartown on Martha's Vineyard, after 1680.[1] She married, as his second wife, about 1639,[2] **JOHN BLAND**, alias **SMITH**, who was born at Colchester, Essex County, England, say 1585–1590,[3] and died at Edgartown before 6 January 1668.[4]

Almost nothing is known about Joanna except that she married John Bland, sometimes known as John Smith, as his second wife, and lived with him at Edgartown, Martha's Vineyard, where she was known to be a doctress. The Records of the Commissioners of the United Colonies, 2:201, 261, note her for "helpfulness in Phisicke and Chirurgery att Martha's Vineyard," and "her pains and care amongst the Indians there, and for phisicke and Surgery." She was paid a gratuity by the Society for the Propagation of the Gospel.[5] There were no known male practitioners of medicine on the island until the arrival of Doctor Thomas West at Tisbury in 1673.[6]

Joanna's husband was born John Bland but his widowed mother, Adrian, married secondly a Smith and later Jeremiah Norcross. For unknown reasons, during his early years in America at Watertown, he took the name Smith, perhaps simply because it was his mother's name by her second marriage or possibly to escape identity in leaving England. At Watertown he had a wife Isabel Drake who died there in 1639, leaving two daughters and several sons. John later resumed the name Bland when he moved to Martha's Vineyard as one of the earliest settlers there.[7]

At Edgartown, John Bland and his wife were given the titles of mister and mistress, the only settlers to hold this distinction except for the Mayhews and Nicholas Butler. He acquired a sizeable estate and served as one of seven magistrates of the island. He also participated in all divisions of land.

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[1] Charles Edward Banks, *The History of Dukes County, Massachusetts*, 3 vols. (Boston: G. H. Dean 1911–25), 2:45.

[2] Death of first wife on 12 Oct. 1639, aged 60. *The American Genealogist* 61 (1986): 18.

[3] *TAG* 61:22.

[4] Banks, *History of Martha's Vineyard*, 2:43.

[5] Ibid., 2:42.

[6] Ibid., 1:495.

[7] *TAG* 61:18–23.

He owned numerous acres in various parts of the Vineyard, as well as "a full right of commonage and the six and twenty part of fish."

When he wrote his will on 2 November 1663, John Bland included: "I do wholly give unto my well beloved wife Joanna Bland all my houses and Lands with all my housellstuff [*sic*] together with all my goods or chattles of what kind so ever giving her most hearty thanks for all her care and gratt love toward me in all my needs and necessities." He also left small amounts to "my two daughters Anable and Isable who are all the children that are alive whome I own." These were daughters by his first wife. Additional children were thus excluded.[8]

On 12 August 1680, Joanna sold the home lot on the harbor front just south of the burying ground. It is not known where or how long she survived thereafter.[9]

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[8] Banks, *History of Martha's Vineyard*, 2:43.
[9] Ibid., 2:45.

HESTER (——) BOURNE

While there is no doubt that **HESTER (——)** of Newport, Rhode Island, practiced chirurgery around the turn of the seventeenth century and that she was the wife of **JOHN BOURNE** of Newport, their identities have not been established.

At the Court of Oyer and Terminer and General Gaol Delivery on 3 April 1703, Hester Bourne was ordered to cease her practice:

> It Appearing to this Court y^{t} Hester Borne y^{e} wife of John Borne of Newport hatter hath taken upoon her selfe to practices Chirirgany within this Government not having good Judgment thare in the which if not prevented may prove prejuditiall to her Maj^{stes} subjects this Court doe tharefore Order that y^{e} sd Hester Borne nor Any of her famaley for y^{e} fuiture proseade in practiceing y^{e} sd mistrey of Chirurganey with in this her Maj^{stis} Collony with out Licence from the Authority of y^{e} Collony upon penalty of high Contempt.[1]

Given the identification in the court record, Hester must be the "wife Esther Bourn" named in the will of John Bourn of Rhode Island, hatter, dated 11 September 1711 and proved at Newport on 10 March 1712. No other heirs are mentioned. The will was witnessed by Richard Clarke, William Hannah, and Abiel Macomber.[2]

While there were a number of men named John Borne or Bourne who married in New England before 1700, none of these marriages were to women named Hester or Esther.[3] However, this might have been a second marriage for one or both of them. There were several early Bourne families in New England. Of them, only Jared, freeman of Boston on 6 May 1635, who was in Portsmouth, Rhode Island, in 1654 and Swansea, Massachusetts, by 1672, seems a likely progenitor, probably through his only surviving child, Jared, baptized at Boston on 7 March 1651/2. He married, probably before 1690, Elizabeth Brayton.[4]

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[1] Jane Fletcher Fiske, *Rhode Island General Court of Trials, 1671–1704* (Boxford, Mass.: the author, 1998), 213.

[2] Abstract among "Pre-Revolutionary Newport Wills" in the *Rhode Island Genealogical Register* 3 (1980): 181.

[3] Clarence Almon Torrey, *New England Marriages Prior to 1700* (Baltimore: Genealogical Publishing Co., 1985), 85.

[4] Robert Charles Anderson, George F. Sanborn Jr., and Melinde Lutz Sanborn, *The Great Migration: Immigrants to New England 1634–1635*, vol. 1, A–B (Boston: NEHGS, 1999), 360.

Newport was a cosmopolitan place, trading with the West Indies as well as up and down the American coast, England, and Africa. John and Esther Bourne may have arrived from one of those places.

MARTHA GARDINER BRAND

MARTHA GARDINER BRAND was born about 1755[1] and died unmarried at Philadelphia, Pennsylvania, on 24 March 1814.[2]

Martha was known as Patty.[3] Her surname has been spelled Brand, Brandt, Bran, and Bren. Her father's identity is unknown, though he reportedly died early. He was perhaps of German Palatinate origin. There was a Jacob Brand, cooper, who testified regarding the will of George Klein, cooper, of Philadelphia on 27 July 1763.[4] Martha's mother, Mary (Gardiner) Brand was a devoted member of the Society of Friends and was probably a descendant of early New England or New York immigrants from England. Quaker records show "Mary Brand (late Gardiner)" as early as 1751, tenth month, twenty-fifth day.[5]

Twenty years later, on the eleventh month, nineteenth day of 1771, Mary Brand, widow, of Philadelphia, married at Philadelphia Meeting, Alexander Elmslie.[6] A widowed carpenter, he was a member of the Society of Friends who had come to Philadelphia from Aberdeen, Scotland, received at Monthly Meeting on 1759, 11, 29. The following year, Margaret, wife of Alexander, was received from Aberdeen Monthly Meeting, as was her sister, Barbara Cruckshank, from Aberdeen.[7]

Alexander and Mary Elmslie and her daughter transferred their membership from the North District Monthly to the Philadelphia Monthly Meeting on 8, 27, 1773.[8] Martha came to adulthood near the center of the "Quaker City" where, it is said, "The Quakers, who had control of affairs, had been unpersecuted land owners long enough to forget their early unnatural fanaticism and settle down into staid sobriety which was as impassive a substitute for conservatism as could be desired. They objected on principle

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[1] Elaine Forman Crane, ed., *The Diary of Elizabeth Drinker* (Boston: Northeastern University Press, 1994), 310.

[2] Whitfield J. Bell Jr., *Journal of the History of Medicine* 33 (April 1978): 218.

[3] Crane, ed., *Diary of Elizabeth Drinker*, 310.

[4] *Abstracts of County Wills, Philadelphia, 1747–1763*, Collection of Genealogical Society of Pennsylvania, vol. 5 (Philadelphia, 1893), 1463.

[5] William W. Hinshaw, *Encyclopedia of American Quaker Genealogy*, 2:358.

[6] Ibid., 471.

[7] Hinshaw, *Quaker Genealogy*, 2:515.

[8] Ibid., 515.

to much government of any sort. Their non-resistance doctrine had the effect of steady resistance."[9]

History is silent as to the effect of the tumultuous events in and around Philadelphia during the Revolutionary War on the life of Martha Brand. As a single woman in her early twenties, and a Quaker, did she devote herself to the care of the sick and wounded, thus becoming engrossed with the study and practice of medicine? Did she come into direct contact with some of the leading doctors of the day, such as Dr. Benjamin Rush, signer of the Declaration of Independence and one of the greatest teaching doctors of his time—"patriot, physician, politician, teacher, chemist, fighter against slavery, and an inspiration to the several thousand medical students who attended his lectures over a period of some forty years"?[10] In Philadelphia, the Pennsylvania Hospital was very highly regarded for medical care, and by 1773 it had established its five-year apprentice program. Or did she come under the influence of Doctor John Morgan or of Doctor William Shippen Jr., both eminent Philadelphia physicians? Whatever the answer, she did become a doctress and was the only female physician listed for many years, along with numerous male doctors, in the Philadelphia Directories.[11]

Martha continued to live with her mother and stepfather until the death of her mother, just before the sixteenth day, twelfth month 1791, when she was buried, aged about seventy.[12] They resided at 13 North Sixth Street in Philadelphia. According to the City Directory of 1793, Alex had moved elsewhere, and died at age eighty in 1796, while Martha continued to occupy the house until her own death many years later.

It appears that Martha made a specialty of treating disfiguring cancerous skin diseases, for the three cases that have come to light have all been such. The first two cases were the sisters, Frances Sarah and Mary Fayssoux of Charleston, South Carolina, daughters of Dr. Peter Fayssoux who had been a fellow student with Dr. Benjamin Rush at Edinburgh. Both girls had contracted a disfiguring cancerous skin disease when children. Neither the father nor Dr. Rush were able to cure the condition. Mrs. Fayssoux took the girls to Philadelphia in late 1793 to be cared for by Doctress Brand.

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[9] Scharf and Westcott, *History of Philadelphia 1609–1884* (1884), 175.

[10] Leonard Everett Fisher, *The Doctors,* Colonial American Craftsmen Series (Boston: Godine, 1986), 42.

[11] C. Keith Wilbur, M.D., *Revolutionary Medicine 1700–1800* (Chester, Conn.: Globe Pequot Press, 1983), 2, 6–7. *Journal of History of Medicine* 33:218.

[12] Ibid.

They remained with her at her home for the remainder of their lives. Frances Sarah died there on 6 March 1797; Mary died in late 1804. Both left wills. Mary's stated: "In order to discharge, as far as in me lies, an Obligation of great weight which I must feel myself under to my dear and excellent friend Martha Brandt, with whom I have lived for nearly half of my life, for her long tender and unremitted care and attention to me through a sense of bodily distress and weakness, wherewith I have been afflicted." She bequeathed to her physician eight hundred dollars.[13]

The third case is that of S. Swett, reported in the diary of Elizabeth Drinker, a Quaker friend of Martha Brand, who kept a diary from 1759 to 1807.[14] She wrote:

> "May 26, 1806. S. Swett dined here. the lump on her Cheek is more inflamed!
>
> "June 4 S. Swett came in the forenoon, she sent for Lewis Cunits, who applies leeches, she had about a Dozen applied to her sore cheek, not all at once, he was upwards of an hour busy about it.
>
> "June 6 Sister went this evening to see S. Swett, and to recommend Patty Brand, a Doctress who has done many cures, but SS puts off, 'tho' she thinks her face is no better.
>
> "13. M. Brand was here, Abraham went with her to S. Swetts, she says she cannot pronounce the sore to be a canser, nor can she say it is not one—she is to send her an ointment which if it brings it to run good matter, she thinks she can cure it.
>
> "June 23 Sister went this evening to visit Swett, her face is no better, she has applied to Dr. Catheral,[15] who is attending at their house, he has ordered another sort of plaster, I think she has done wrong in applying to another while she was under the care of M. Brand.
>
> "July 7. sent this morning for Dr. Phisick,[16] he came, told him the situation of S. Swetts face, desired him to visit her, which he did, his opinion is that the lump in her Cheek must be cut out, nothing else can cure it and he cant say positively that that will. I went to see her this evening Molly Rhoads with me she is to conclude ere long; and if it is to be done to send for the Doctor she seems composed. I feel much for her.

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[13] Bell Jr., *Journal of the History of Medicine*, 33:218–219, citing Philadelphia Will Books X:560 and 1:228. Courtesy of the Countway Library of Harvard Medical School.

[14] First published as *The Journal of Elizabeth Drinker*, edited by Henry D. Biddle and published in Philadelphia by J. B. Lippincott in 1889. (It was republished, with an index, in 1991, newly edited by Elaine Forman Crane, by Northeastern University Press.) 1:282–83, 344.

[15] Dr. Isaac Catheral. Ibid.

[16] Dr. Philip Syng Physick, prominent Philadelphia physician. Ibid. 1:345.

> "9. Sally and Nancy went with me to see S. Swett, the poor old woman has come, I believe, to a conclusion to have the lump in her Cheek taken out, but the time is not fixt.
>
> "Dr. P—visited S. Swett, this morning he says the lump in tier face must be taken out by the knife—she puts him off for a day or two, when she is ready, is to send for him."

Doctress Martha Brand died after a short, painful illness, on 24 March 1814, in her fifty-ninth year. She had written a will on 28 January 1809, leaving $40 to the Women's Middle Meeting of Friends and all property, both real and personal, to her friends, Elizabeth Skinner and her sister Mrs. Mary L. (Skinner) Reeves.[17] Two days after her death a eulogy appeared in *Poulson's American Daily Advertiser*:

> Departed this life, on Thursday morning last, after a short and painful illness, in the fifty-nineth year of her age, Miss Martha G. Brand, of this city. The loss by death of this truly amiable person, is no common one, as all who were acquainted with her, and they were numerous, can testify. Her life was that of singular usefulness and benevolence—her manners pleasing and her conversation uniformly interesting. The piety of her heart, and the unaffected devotion of her soul to God were peculiarly gratifying to the truly religious of all denominations. On the bed of extreme bodily agony, she manifested Christian resignation to the will of heaven—and as a sinner professed the whole of her reliance, for salvation, to be exclusively on the merit and the all-atoning blood of Jesus her Lord. Beloved while living, and lamented now gone, the consolation of the bereaved is derived from scriptural declaration, that Precious in the sight of Jehovah is the death of his saints.[19]

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[17] Bell, *Journal of the History of Medicine*, 218.

[18] Bell, *Journal of the History of Medicine*, 218.

[19] *Poulson's American Daily Advertiser*, March 26, 1814, p. 3, col. 4. Courtesy of the American Antiquarian Society, 185 Salisbury St., Worcester, Mass.

JOHNSON HALL.

Sketch of Johnson Hall, manorial estate of Sir William Johnson at the time he resided with Mary Brant. From History of Montgomery and Fulton Counties, New York. Interlaken, N.Y., 1981.

MARY "MOLLY" BRANT

MARY "MOLLY" BRANT was born about 1736, probably in the Mohawk Valley of New York. Known usually as Molly, she was of the Mohawk tribe, the daughter of a sachem (chief) **PETER[2] TEHONAWAGHK-WANGERAGHKWA** (*Jacob[1] Kajingwirago*), who was born about 1707, and died about 1745 in Ohio Territory. He married on 6 July 1735, at Fort Hunter, New York, Margaret, daughter of Abraham Onagsakearet and Marie Brant.[1]

Sir William Johnson (1715–11 July 1774)[2] was born the son of Christopher and Anne (Warren) Johnson, who occupied a 200-acre estate called "Smithstown," County Meath, some twenty miles from Dublin. While William was a youth, there were few opportunities in Ireland for a man of spirit and ambition. William's uncle, Captain Peter Warren, saw in his young nephew a real possibility for advancement (economic and otherwise), in the Mohawk lands of New York State. Warren had distinguished himself through naval exploits that had won him favor with the crown and connection by marriage with the governor of New York. Bitten by the speculation bug, Warren had both promoted and acquired extensive acreage in New York State.[3] He came to America probably late in 1737 or early in 1738, by which year he had settled on the south side of the Mohawk River near the mouth of the Schoharie, assuming charge of an estate belonging to his uncle. Throughout his life, his eagerness to acquire land never waned, and when he died, he was proprietor of one of the largest landed estates in the English colonies.[4]

When Sir William constructed and moved into his manorial estate, "Johnson Hall," he also made provision for his growing family. In 1762 his deputy for Canada, Daniel Claus, was married to his eldest daughter Ann (or Nancy), and Sir William had his carpenters remodel his first house on the river as their home. It was occupied by the Claus family until the

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[1] Sheila Firehair, *Genealogy of Mohawk Chief Joseph Brant,* http://freepages.genealogy.rootsweb.com/~massasoit/brant.htm.

[2] *Dictionary of American Biography,* s.v., "Johnson, Sir William" (New York: Scribner's, 1927), 124.

[3] Milton W. Hamilton, *Sir William Johnson and the Indians of New York* ([Albany?] University of the State of New York, State Education Dept., Office of State History, [1967]), 34.

[4] "Johnson, Sir William," 124.

Revolution. In 1763 his nephew Guy Johnson was married to his daughter Mary (or Polly), and for them Sir William Johnson built a fine house one mile east of Fort Johnson. "Guy Park" was opened in 1766. Fort Johnson he kept for his son John who lived there after his return from England in 1767. There in 1773, Sir John brought his bride, Polly Watts of New York.[5]

Sometime in the late 1750s, Mary Brant came to the attention of Sir William, hero of Crown Point in the French and Indian War and superintendent of Indian affairs for the northern colonies. She had originally served as housekeeper for his family and following the death of his wife, Mary became Sir William's mistress and bore him nine children while living with him at Fort Johnson and later Johnson Hall. She also managed his household and entertained many distinguished Native American and colonial guests.[6]

Sir William referred to her as Mary, or less frequently, Molly, in white company. But mostly he called her by an Indian nickname, *Chica*, which means "flower." She was a Mohawk of the Wolf Clan, but her mother's people were Hurons, brought back as prisoners from the Bay of Quinte by a Mohawk war party and adopted into the Longhouse. She was *Ononkwa*, or medicine woman, attending to Sir William's injuries suffered in the Battle of Lake George, fought on 8 September 1755. Robert Moss, in his book *Fire Along the Sky*, alludes to Mary Brant's facility with Indian remedies:

> Medicine woman, guarding her secrets, ranging the deep woods and creekbeds at dusk and at dawn, talking the language of plants, asking permission to use the gifts of herbs and roots, returning thanks with native tobacco. Sprit woman, in white men's cloth of midnight hung blue . . . Johnson said, 'She gives me back my life.'[7]

After Sir William's death in 1774, Brant relinquished Johnson Hall to his eldest legitimate son and moved with her children to a farm near Canajoharie, New York. She and all her family were Loyalists during the Revolution. Her younger brother, Joseph, became a feared leader of warriors, notorious for the Cherry Valley Massacre of 11 November 1778; her eldest son, Peter, was credited with the capture of Ethan Allen at Montreal in September 1775; and she herself conveyed intelligence on

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[5] Ibid, p. 7.

[6] "Women in American History—Mary Brant," *Encyclopaedia Brittanica Online.* http://search.eb.com/women/articles/Brant_Mary.html.

[7] Robert Moss, *Fire Along the Sky* (New York: St. Martin's Press, 1992), p. 78.

American movements and supplied ammunition to the British before the Battle of Oriskany on 6 August 1777. Her influence, both as daughter of a sachem and as consort of the popular Sir William, was decisive in bringing the entire Iroquois nation into the British camp, and she spent much of the war in the Tory stronghold of Niagara. After the war, she settled in Ontario, where she and other Loyalist refugees founded the town of Kingston. In 1783, she was granted a British pension for her services. Like her brother, she was in her last years a devout member of the Episcopal Church. She died in Kingston, Ontario, on 16 April 1796.[8]

MARY "MOLLY"[3] BRANT (*Peter[2] Tehonawaghk-Wangeraghkwa, Jacob[1] Kajingwirago*) was born 1736 in New York State, and died 1796 in Canada. She married **SIR WILLIAM JOHNSON.**[9]

Children of Mary Brant and William Johnson are:

i. **PETER[4] JOHNSON**, b. abt. 1757.
ii. **ELIZABETH JOHNSON**, b. abt. 1761.
iii. **MAGDALENE JOHNSON**, b. abt. 1763.
iv. **GEORGE JOHNSON JOHNSON**, b. abt. 1767.[10]

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[8] Sheila Firehair, *Genealogy of Mohawk Chief Joseph Brant.* http://freepages.genealogy.rootsweb.com/~massasoit/brant.htm.
[9] Ibid.
[10] Ibid.

LUCRETIA (OLDHAM) BREWSTER

LUCRETIA OLDHAM was baptized at the Parish of All Saints in the Diocese of Derby and County of Derby, England, on 14 January 1600, by Edward Bennitt, rector,[1] and died at Preston, Connecticut,[2] on 4 March 1678/9, daughter of William and Phillippa (Sowter) Ouldham of Derby, England. She married at Plymouth, Massachusetts, on 10 April 1624 **JONATHAN BREWSTER**[3], born at Scrooby, Nottinghamshire, England, on 12 August 1593[4] and died at Preston, Connecticut, on 7 August 1659.[5] He was the eldest son of Elder William and Mary (——) Brewster of the *Mayflower.*

Lucretia came to Plymouth about 10 July 1623 on the *Anne*,[6] accompanied by her brother, John Oldham. They were among several who "came on their own perticuler," meaning that they were not of the Separatist faith as were the Pilgrims, but wished to settle with or near them in order to secure their protection and help. They were under the leadership there of the Reverend John Lyford, an Anglican priest who had been sent by certain of the Plymouth Company, financiers of the Pilgrims, in order to disrupt the latter's religious practices.

Following numerous detrimental activities, John Oldham was sentenced by Plymouth Colony Court in 1624 and ordered to leave the colony, not to return without permission. His wife and children were allowed to remain until he could prepare a home for them. He went to Nantasket, beyond the bounds of Plymouth Colony, where Lyford and others went. In 1625 he returned and was committed: he was made to "run the gauntlet;" i.e., "a guard of musketeers was appointed, and every one to give him a thump on ye brich with ye butt end of his musket" and conveyed to the waterside and a boat to carry him away.[7] Later he moved north of Boston, where he

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[1] *New England Historical and Genealogical Register* 111 (1957): 242, citing parish registers.

[2] *The Mayflower Quarterly,* 52:72.

[3] Barbara Lambert Merrick, *Mayflower Families in Progress [MFIP]: William Brewster of the Mayflower and His Descendants for Four Generations,* 3d ed. (Plymouth, Mass.: General Society of Mayflower Descendants, 2000), 6.

[4] Merrick, *Mayflower Families in Progress,* 6.

[5] Ibid.

[6] Merrick, *Mayflower Quarterly,* 52:72.

[7] Willliam Bradford, *Bradford's History of Plimoth Plantation* (Boston: Wright and Porter Publishing Co., 1898), 229.

became a respected Puritan landholder until he was killed by Indians in his pinnace off Block Island.[8]

One can readily imagine Lucretia's consternation over her brother's actions, which began the same year she married the eldest son of William Brewster, the ruling elder and local religious leader of the Pilgrims at Plymouth. Jonathan Brewster had come to Plymouth in the *Fortune* in November 1621 from Leyden in Holland, where he had lived since childhood, having left Scrooby in the Pilgrim exodus. He had become a citizen of Leyden on 30 June 1617, where he lived at Pieterskerkhof and worked as a ribbon maker.[9] Lucretia and Jonathan lived in Plymouth for the first few years of their marriage and there had their first three or four children. About 1630 they moved to Duxbury, where four more children were born. Jonathan was influential in the founding of the town and its church and often represented the town at the General Court. He was active militarily under Captain Myles Standish. He established and later sold a ferry across the North River. He became master of a coastwise vessel, sailing along the Atlantic to Virginia. In this venture he was unsuccessful; his creditors "unhung his rudder, carried him to the Bay where he was forced to make over his dwelling house, out house, barns, stables, orchards, gardens, land, [eighty acres], meadow [ten acres], and pastures" to William Paybody on 15 November 1648.[10]

The family then moved to New London, Connecticut, in 1649. Jonathan established a trading post with the Indians on the east side of the river, opposite the principal settlement, called Pequett. On 25 April 1650 Uncas, Sachem of Mauhekon, did "freely give him a tract of land [actually about six or seven hundred acres] being a plaine of arable land on the south side with a Great Coave called Poccatannocke, on the north with the old Poccatuck path that goes to the Trading Coave &c. For and of consideration thereof, the said Jonathan Brewster binds himself and his heirs to keep a house for trading goods with the Indians." The deed, later confirmed by the town, consisted of the whole neck on which the trading post was located.[11] It came to be known as Brewster's Neck.

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[8] Ibid., 232.

[9] Merrick, *MFIP*, *William Brewster*, 6.

[10] Ibid.

[11] Ibid., 7; Emma C. Brewster Jones, *Brewster Genealogy, 1566–1907* (New York: Grafton Press, 1908), 1:12, 13.

Jonathan became prominent in the affairs of Pequitt (later New London). He served as clerk, deputy to the General Court of the Colony of Connecticut, and assistant to the town, at various times between 1650 and 1660. Also, he kept a record of his family births, marriages, and deaths, known as the Brewster Book, an invaluable legacy.[12] In 1669 he died intestate after having deeded all of his property to his son Benjamin and son-in-law John Pickett, the latter relinquishing his rights later to his mother-in-law, Lucretia. She lived as a widow for about twenty years.

Very little has been recorded of her activities as a doctress. "Mrs. Lucretia Brewster, the wife of Jonathan, was evidently a woman of note and respectability among her compeers. She has always the prefix of honor Mrs. or Mistress, and is usually presented to view in some useful capacity, an attendant upon the sick and dying as a nurse, doctress, or mid-wife, or a witness to wills and other important transactions."[13]

Both Jonathan and Lucretia were buried in the Brewster's Neck Cemetery, now in the town of Preston, Connecticut. Original stones are long gone, but a memorial monument—a plain granite shaft, about eight feet high—placed at the center of the cemetery in 1855 by descendants says of her, "A noble specimen of an enlightened, Heroic Christian gentlewoman." The cemetery is located at Brewster's Neck, between Poquetanuck Cove and the Thames River, in Connecticut, containing about one acre and surrounded by a substantial stonewall, built in 1903.[14] A recent article states that the monument was erected by the Colonial Dames of the Seventeenth Century.[15]

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[12] Merrick, *Brewster Family*, 7.

[13] Jones, *Brewster Genealogy*, 13; Frances Manwaring Caulkins, *History of New London* (New London, Conn.: H. D. Utley, 1895), 276.

[14] Jones, *Brewster Genealogy*, 13, 14.

[15] *The Elder Brewster Press* (Elder William Brewster Society, Winter 1996), 96:2. On page 3, quoting *Cemeteries and Burials in the Town of Preston* (Preston, Conn.: 1967), it states that the memorial stone for Lucretia Brewster calls her "one of the Mayflower Company in 1620," which is erroneous.

ANN (——) BURT

ANN (——) was born probably in or near London and died at Lynn, Masssachusetts, 7 March 1672/73.[1] She married in England about 1614 **HUGH BURT**, born about 1591 and died at Lynn, 2 November 1661.[2]

Hugh and Ann Burt came to America on the *Abigail,* Robert Hackwell, master, leaving London on 17 June 1635, having presented certificates of their conformity and that "they are no subsidy men." Hugh's age was given as thirty-five and Ann's as thirty-two. With them was William Bassett, age nine, and Edward Burt, age eight.[3] Hugh Burt Jr. is listed under the date of July 1. These ages are misleading, however, as Hugh testified at Ipswich court on 26 March 1661 that he was "age seventy or thereabouts." If so, he was born about 1591 and was forty-four on arrival in America. Also, early records called him "George." Edward Burt's baptismal date of 9 July 1625 at St. Martin's Church would make him ten on arrival and tends to justify the earlier date of birth for Hugh.[4]

The Burts received sixty acres in Lynn, Massachusetts, in 1638 where they were among the original settlers. References in the town and county records are sparse. Apparently, Hugh carried on as family provider while Ann became well known as having healing abilities.[5] In 1639 Hugh was a testator at court regarding William Langly's land. His wife appears in the record of Salem Court on 27 March 1643: "Wee present Oulde (Hugh) Churchman for living seven or eight years without his wife, and for having the wife of Hugh Burt locked with him alone in his house. Witnesses: Joseph fflood and Jarrard Spenser." The implication seems to be one of wrong doing, but it may be that Ann was treating the old man in his final illness. He died soon thereafter; his will was probated in 1644. Hugh Burt and Robert

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[1] *Vital Records of Lynn, Massachusetts to the End of the Year 1849* (Salem, Mass.: Essex Institute, 1905), 2:449, from court record.

[2] *Vital Records of Lynn*, P. R. 4 (taken from Lewis' *History of Lynn*, wherein he is erroneously listed as George.

[3] Hotten, *Original Lists* 92, 93.

[4] Marjorie Elwell Shadduck, "An Elwell History" (Evanston, Ill., 1971–1983, typescript, New England Historic Genealogical Society Library), 57, citing C. S. Chandler, *The Bassett Family*, 2.

[5] *Medicine and Healing: The Dublin Seminar for New England Folklife Annual Proceedings, 14 and 15 July 1990* (Boston: Boston University, 1992), 88.

Driver were the appraisers of his estate, which amounted to £24.9.11.[6] Later the same year, Hugh Burt and Samuel Bennett of Lynn were presented to the grand jury as "common sleepers in the time of exercise" and they were fined two shillings and six pence apiece.[7]

Ann Burt was widowed in 1661. She apparently continued to practice her medicine until 1669, when she was once again hailed into court, this time by an itinerant doctor, Phillip Reade. At forty-three, he had moved to Andover, Massachusetts, and married Abigail Rice, in 1669. His practice covered an area of some four hundred square miles in and around northeastern Massachusetts, including the town of Lynn. Possibly his motivation was to get rid of his competition when he

> bore testimony against the Widow Burt of Lynn, along with several others. She was a woman with a reputation for possessing healing abilities, and who was regarded by some as a witch. Reade testified he examined two sisters who had been treated by Widow Burt and who now claimed they had been afflicted by her. He was sent for three times, "but did playnly perceive there was no Naturall caus for such unaturall fits." In spite of the emotional testimonies of Reade and the others, there is no indication that Widow Burt was convicted.[8] Later, Phillip Reade was frequently in court, and twice imprisoned. It was said of him, "He was contentious, opinionated, and fiercely independent, and the flames of all three were fueled by alcoholism."[9]

Although Ann Burt seems to have escaped the charge of witchcraft in 1669, several of her children became involved in the witchcraft hysteria of 1692. Her son, William Burt married Sarah Hood, who was imprisoned for witchcraft in 1692; her daughter Elizabeth married John Proctor, who was executed for witchcraft, while Elizabeth herself was pardoned.[10] Neither Hugh nor Ann Burt lived to know of these events.

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[6] Lewis and Newhall, *History of Lynn*, 175, 191.
[7] Ibid., 212.
[8] Dublin Seminar, *Medicine and Healing*, 15:82, 83, 88, citing *Records and Files of the Quarterly Courts of Essex County, Massachusetts* (Lynn, Mass.: Nichols, 1921) 4:207–9.
[9] Ibid., 15:94.
[10] Lewis and Newhall, *History of Lynn*, 184.

JOANNA (ROSSITER) COTTON

JOANNA ROSSITER was born at Hartford, Connecticut, about July 1642[1] and died at Sandwich, Massachusetts, on 12 October 1702, aged sixty, daughter of Dr. Bryan/Bray and Elizabeth (Alsop) Rossiter of Guilford, Connecticut.[2] She married at Guilford on 7 November 1660, **JOHN COTTON**,[3] born at Boston, Massachusetts, 15 March 1639/40 and died at Charleston, South Carolina, 18 September 1699, son of the Reverend John and Sarah (Hawkred/ Hawkridge) (Story) Cotton.[4]

Joanna was one of ten children. Her mother was the daughter of a clergyman; her father and grandfather were physicians. Her parents married in England and emigrated to America from Somerset in 1630, settling first in Dorchester, Massachusetts, and then at Windsor, Connecticut, where her father was the first doctor, magistrate, and town clerk. When Joanna was ten, her father was persuaded to move the family to Guilford, Connecticut, where a doctor was badly needed. Growing up in her physician father's home, Joanna was undoubtedly already interested in the field of medicine when at eighteen she married the Reverend John Cotton Jr., son of the eminent Reverend John Cotton Sr. Her husband graduated from Harvard College in 1657.[5] He then served as pastor at Wethersfield, Haddam, and Killingworth, Connecticut, until 1664, when his father excommunicated him for immoral behavior.[6]

The family, including the first two children who were born at Guilford, moved to Edgartown, on Martha's Vineyard, where a third child was born. Reverend Cotton received and accepted a call to the English Church

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[1] John Langdon Sibley, *Biographical Sketches of Graduates of Harvard University in Cambridge, Massachusetts*, vol. 1 (Cambridge, Mass., 1873), 506; Perley M. Leighton, *Ancestors and Descendants of Lucius Storrs Cotton, 1843–1899* (Westbrook, Maine, 1984), 3.

[2] Sibley, *Biographical Sketches*; Leighton, *Lucius Storrs Cotton*; LaVerne C. Cooley, *A Short Biography of the Reverend John Cotton of Boston, Genealogy of his Descendants* (Batavia, N.Y., 1945), 24; Burton W. Spear, *The Mary and John, 1630* (Toledo, Ohio: Mary and John Clearinghouse, 1985–), 1:53; 2:72.

[3] Barbour Collection of Connecticut Vital Records, "Guilford Births, Marriages and Deaths, 1639–1850" (Connecticut State Library, 1924), 203.

[4] Frederick Lewis Weis, *Colonial Clergy and Colonial Churches of New England* (Lancaster, Mass.: Society of the Descendants of the Colonial Clergy, c. 1936), 62.

[5] Weis, *Clergy*, 62.

[6] Leighton, *Lucius Storrs Cotton*, 3.

Society of Edgartown. Very proficient in languages, he soon learned the Indian language of the natives, and in 1667 the Commissioners' records show that he was paid a salary of thirty pounds annually for preaching to the Indians. His wife received ten pounds "for Phisicke and Surgery" among them.[7] Thomas Mayhew, elderly missionary to the Indians of the Vineyard, welcomed him as an assistant, and he began to prepare himself to take over Mayhew's work. However, Matthew Mayhew, a grandson of the missionary, was being groomed to take up his grandfather's work. He and Cotton quarreled. Cotton received a call to go to Plymouth, and decided to sever connections at Edgartown.[8]

In 1667 the Cottons moved to Plymouth, Massachusetts, and two years later, the Reverend John was reinstated to the ministry and ordained at Plymouth on 30 January 1669. Here they had eight more children, bringing the total to eleven. Several died young. The four sons who lived, John, Rowland, Josiah, and Theophilus, all graduated from Harvard College. Three became ministers. The oldest daughter, Elizabeth, married a minister; a first Sarah died at four. A second Sarah and Maria both married into the Bradbury family.[9]

Due to Reverend Cotton's proficiency in the Indian tongue, the Apostle John Eliot asked his help in revising his Indian Bible of 1663. Eliot recorded in the Roxbury Church Records that when the Indians were hurried away to an island in a half hour's time, they were terrified and most of them left behind their Bibles and other goods, which were demolished. Later, when King Philip's War was over and they returned impoverished, they bewailed the loss of their Bibles. Eliot entreated Cotton, because of his greater knowledge of the language, to create a revision, which he did.[10]

Reverend Cotton continued to preach at Plymouth until 1697. His son Josiah (Harvard, 1701) wrote extensively about him:[11]

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[7] Charles Edward Banks, *History of Martha's Vineyard,* 3 vols. (Boston: G. H. Dean, 1911–25), 1:239, citing records of the Commissioners of the United Colonies, 2:317. Patricia A. Watson, "The 'Hidden Ones': Women and Healing in Colonial New England," in *Medicine and Healing: The Dublin Seminar for New England Folklife Annual Proceedings, 14 and 15 July 1990* (Boston: Boston University, 1992), 27.

[8] Ibid.

[9] Sibley, *Biographical Sketches,* 1:506–7.

[10] Sibley, *Biographical Sketches,* 507.

[11] Sibley, *Biographical Sketches,* 504–5, 507.

> He was of handsome, ruddy but grave countenance, middling stature, and inclined to fatness; he was of strong healthy constitution, not hindered by sickness. He was a living Index to the Bible, a competent scholar, excellent in sermonizing and prayer. He was a tender parent, hearty friend, helpful to needy, kind to strangers. He valued education above acquiring a large estate; a man of universal acquaintance and vast correspondence.

Of his mother, Josiah wrote:[12]

> My mother was a comely, fat woman, but her internal endowments made her excel. She was a woman not of ceremony but substance, of great knowledge, uncommon wisdom and discretion, spotless virtue, and one that feared God above many. Her education was more than ordinary. She understood something of Latin and poetry, had a great insight in the medicinal art, in the practice whereof she was much improved and became very useful and helpful in the town. She had the care of religion of her family, town and country much at heart, was a helper to my father in the work of the Gospel. She ruled her servants and children well, set a good example, had a notable faculty in speaking and writing. A good wife, good neighbor, and good Christian, but not perfect. Affliction and reproach had too much impression upon her, and finally broke her heart.

In the summer of 1696, troubles arose at the church. The pastor was advised to resign his office and ask a dismission, and the church to grant it. The reason was "for his Notorious Breaches of the Seventh Commandment[13] and undue Carriage in choosing Elders."[14] He did resign and the requested dismission was granted on 5 October 1697." For a few months, he remained at Plymouth, preaching some Sabbaths at Yarmouth.

Reverend Cotton received a call from Charleston, South Carolina. With recommendations from several ministers, he and Joanna set sail on 15 November 1698, arriving on 7 December. There he gathered a church and became the settled pastor on 15 March 1699, being very active and very successful in his duties.

The pastor often visited the sick. On the seventeenth of August 1699 a ship from Barbados brought the yellow fever. An epidemic ensued, resulting in the deaths of about one hundred seventy-nine people. Sewall's *Diary* reports that it began in late August and lasted until mid-November. During that

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[12] Ibid., 506.

[13] See Exodus 20.

[14] Sibley, *Biographical Sketches,* 1:502, quoting Judge Sewall who called it "A most awful instance."

time, Charleston lost one hundred twenty-five English, thirty-seven French, sixteen Indians, and one Negro. Among these were three ministers: Mr. John Cotton, dissenter, Mr. Samuel Marshal, conformist, Mr. Preolo French minister, Mr. Gilbert Ashly, Anabaptist preacher, Mr. Curtice, Presbyterian preacher. The dead were carried out in carts, being heaped upon one another. It was worse by far than the Plague of London, considering the smallness of the town. Shops shut up for six weeks—nothing but carrying medicines, digging graves, and carting the dead. When Mr. Cotton died on 17 or 18 September 1699, he had been sick but three days, during which he was tended by Mrs. Avis Adams; she became infected and in turn died on 6 October. The church paid the expenses for their pastor's funeral and erected a monument over his grave. Later, in 1725, a son set up a memorial for him in the Plymouth Burial Ground.[15]

Joanna now found herself alone and far away from her home grounds and children, all of whom were either grown and married or deceased, with the exception of the two youngest: Josiah, who graduated from Harvard in 1698, and Theophilus, who was still a student there. She had been greatly concerned over living so far from them, and now she was also "reduced to the desolate estate of a sorrowful widow,"[16] in contrast to the comparative affluence of her girlhood. She returned to Plymouth, then to Salisbury, where her oldest daughter, Elizabeth, lived, and finally to the home of her son Rowland, minister at Sandwich, Massachusetts. However, it is said she continued to grieve so deeply that she shortened her days. Three years later, on October 12, 1702, she died at the age of sixty.[17]

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[15] Ibid.; 503–4.

[16] Josiah's manuscript family history, as quoted in Sibley, 1:506.

[17] Sibley, *Biographical Sketches,* 1:506.

ELIZABETH (——) DAVENPORT

Little is known of the early life of **ELIZABETH (——)**. Most likely born in England, she married clergyman **JOHN DAVENPORT** about 1619.[1] John was baptized at Coventry, Warwickshire, on 9 April 1597, the son of Henry and Winifred (Barnaby) Davenport.

He attended school at Brazenose College, Merton College, and Magdalen Hall, all in Oxford.[2] Probably influenced by his friend John Cotton, he converted to Puritanism. The Davenports moved from St. Stephen's Parish in London, to Amsterdam in 1633.[3] After six months, John came into conflict with the English church in Holland and moved to The Hague, where his only child, John, was baptized in 1635.[4] The family moved back to England in 1637 in preparation for leaving the Old World.[5]

In the spring of 1637 Elizabeth and John Davenport left their young son with friends and immigrated to the Massachusetts Bay Colony in America. Their company, headed by John and a former London congregation member and businessman, Theophilus Eaton, was mainly comprised of wealthy parishioners. The company soon learned of an inviting "new harbor" in the Quinnipiack (New Haven) region of Connecticut and decided to settle there. A religious government was set up, with Eaton as the governor and Davenport as the first pastor of the First Church of New Haven in 1639, the same year John Davenport Jr. joined his family in America.[6]

The origin of Elizabeth's medical curiosity is not known, but perhaps it was piqued while in London early in her marriage. During 1625 London saw the

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[1] Isabel MacBeath Calder, ed., *Letters of John Davenport, Puritan Divine* (New Haven: Yale University Press, 1937), 1. *The American Genealogist* 52 (1976): 216–17. Also Rebecca J. Tannenbaum, "'What Is Best to Be Done For These Fevers': Elizabeth Davenport's Medical Practice in New Haven Colony," *New England Quarterly,* 70:266.

[2] Frederick Lewis Weis, *The Colonial Clergy and the Colonial Churches of New England* (Baltimore: Genealogical Publishing Co.), 69.

[3] Rollin G. Osterweis, *Three Centuries of New Haven, 1638–1938* (New Haven: Yale University Press, 1953), 7.

[4] Calder, *Letters of John Davenport,* 4.

[5] Robert Ralsey Davenport, *Davenport Genealogy* (Bookcrafters, 1982), 15–16.

[6] Davenport, *Davenport Genealogy*, 29.

ravages of the plague and with it also saw many pastors abandoning their congregations. The Davenports stayed to care for the afflicted parishioners in their charge. The parish records reveal "that Mr. Davenport shall have of the parish funds in respect of his care and pains taken in time of the visitation of sickness, as a gratuity, the sum of 20 pounds."[7] Surely Elizabeth aided in the administering to these people alongside her husband and physicians.

Most of what is known of Elizabeth's doctoring years in New Haven comes from letters written from her husband to Governor John Winthrop. She incited her husband to write for medical advice on her behalf. These instances often involved her or members of her household, but she also sought advice for others in the community. Elizabeth seems to have been a great observer. She observed physicians as well as the ill.[8] Her careful observations and her analytical nature aided her practice. Some of her diagnostic observations even included uroscopy, the study of urine, a practice slightly behind the times. The descriptions of disease and symptoms in the letters are extremely detailed. It seems she not only wanted to find out how to help these people, but she also had an inner curiosity about the subject, even in times of little disease.[9]

In addition to her role as nurse, Elizabeth also received medicines from John Winthrop and distributed them to his patients. The letters indicate that she sent herbs and roots to Winthrop, and he sent her powders and other medicines. It seems he had other women working as agents for him as well.[10] Though Elizabeth received some medicines from Winthrop, most of her antidotes were made from her own garden. As with other housewives of the time, Elizabeth concocted clysters, poultices, and potions from recipes published in their modern cookbooks.[11]

After the Davenports' move to Boston in the fall of 1667, the letters no longer contain medical information. John Davenport mentioned enclosed remarks by his wife in letters to Winthrop before their move. It is possible Elizabeth spoke with or wrote to Winthrop personally from that time on. It is also possible she died near the time of this move. In a letter to Winthrop in the summer of 1667, Rev. Davenport mentioned the failing

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[7] Davenport, *Davenport Genealogy*, 12–13.
[8] *New England Quarterly* 70:267–69.
[9] *New England Quarterly* 70:272.
[10] *New England Quarterly* 70:274.
[11] *New England Quarterly* 70:270–71.

health of his wife along with a request from Winthrop to come see her.[12] John Davenport died in March 1669/1670 after only a few years of presiding over the First Church of Boston.[13] He was interred in the tomb of John Cotton at Kings Chapel Church on Tremont Street.[14] The burial date and place of Elizabeth Davenport remains unknown.

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[12] Calder, *Letters of John Davenport,* 269.
[13] Weis, *The Colonial Clergy and the Colonial Churches of New England,* 69.
[14] Davenport, *Davenport Genealogy,* 25.

ELIZABETH (KITTREDGE) DWINELL

ELIZABETH KITTREDGE was born at Andover, Massachusetts, on 30 April 1751[1] and died, probably at Londonderry, Rockingham County, New Hampshire, after 23 June 1778,[2] when her youngest child was born. Daughter of John and Sarah (Merriam) (——) Kittredge,[4] she married at Andover on 19 June 1775[5] **JOHN DWINAL/DWINELL**, "of Salem, New Hampshire," born probably at Topsfield, Massachusetts. He may have been the son of Jacob Dwinell, baptized 27 July 1742.[6] He died probably at Derryfield, New Hampshire, about 1826 (estimated from last known record of him).[7] Neither death nor burial information has been located for John or for Elizabeth.

Elizabeth's father, grandfather, and great-grandfather—all named John—were all doctors and part of that family in which there were so many descendants who were doctors that it was known as a medical dynasty. Tradition tells us that her great-great-grandfather, also John and the immigrant to America, "was one on whom the healing art had descended through many generations." He was a sea captain, sailing from England to foreign ports. He had medical receipts, which he studied carefully, and then began to experiment on animals, first breaking bones and then setting them. As he became adept, individuals asked him to set their broken bones, which he did with considerable success. However, to do so without a medical diploma was against British law of the time. He was forced to flee, coming

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[1] *Vital Records of Andover, Massachusetts, to the End of the Year 1849*, 2 vols. (Topsfield, Mass.: Topsfield Historical Society, 1912), 1:241.

[2] Daniel Gage Annis and George Waldo Browne, *Vital Records of Londonderry, New Hampshire . . . to 1910*, (Manchester, N.H.: Granite State Publishing Co., 1914; reprint, Baltimore: Genealogical Publishing Co., 1994), 61.

[3] Mabel T. Kittredge, *The Kittredge Family in America* (Rutland, Vt.: Tuttle Publishing Co., 1936), 15–19.

[4] Mabel T. Kittredge, *The Kittredge Family in America* (Rutland, Vt.: Tuttle Publishing Co., 1936), 15–19.

[5] *Vital Records of Andover*, 2:213.

[6] *Vital Records of Topsfield, Massachusetts, to the End of the Year 1849* (Topsfield, Mass.: Topsfield Historical Society, 1903), 1:38.

[7] William Ellery Moore, *Contributions to the History of Derryfield, New Hampshire . . . A Paper Read before the Manchester Historic Association*, 5 parts in 1 vol. (Manchester, N.H.: privately published, 1896), 125.

to that part of Billerica that later became Tewksbury in the Massachusetts Bay Colony. There he received a grant of land on 25 September 1660.[8]

In each generation, the first-born son was brought up to be a doctor. Elizabeth's father, Dr. John, of the fourth generation, born in Billerica, moved to North Andover in 1744, and there he took a second wife. He sired eleven children, of whom Elizabeth was the fourth, with his second wife, Sarah Miriam.[9] He became a prominent physician and surgeon, serving in the French and Indian War.[10] During that war, sick and wounded soldiers constantly returned home seeking treatment, either at their homes or at those of the doctors. He brought up three sons to be doctors: Benjamin, of Tewkesbury, a half-brother of Elizabeth; and brothers Thomas, of North Andover, and Jacob, of Dover, New Hampshire. Elizabeth's older sister, Mary, married Dr. Aaron White, of Medway. Dr. Benjamin's seven sons all became doctors, as did Dr. Thomas's two sons, while Dr. Thomas', daughter, Martha, married Lemuel LeBaron, M.D.[11]

When Elizabeth was old enough, her father trained her to be his assistant in his surgery, which she did while he continued in practice. On 20 September 1775, he "had reason to think that my continuance in life is but short" and wrote his will, naming "my daughter Elizabeth Kittredge" among the children. He used her maiden name although she had been married a few months before that date. He also named "my granddaughter Sarah Dwinnel."[12] He died 22 September 1776.

Dr. John Kittredge's work was then carried on by Elizabeth's brother, Dr. Thomas, who became very prominent in the area. He married Susannah Osgood, a sister of the first postmaster general of the United States. He served as surgeon of Colonel James Frye's Regiment from Andover at the

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[8] Kittredge, *Kittredge Family,* 4–9.

[9] Ibid., 15–19.

[10] Russell Leigh Jackson, *The Physicians of Essex County* (Salem, Mass.: Essex Institute, 1948), 68.

[11] Jackson, *Physicians of Essex Co.*, 66, 68; Sarah Loring Bailey, *Historical Sketches of Andover* (Boston: Houghton, Mifflin, 1880), 158–59; Kittredge, *Kittredge Family,* 29–35; Charles Edward Banks' Manuscript at Maine Historical Society; Dr. James Thacher, *American Medical Biography or Memoirs of Eminent Physicians* . . . (New York: Milford House, 1928).

[12] Bailey, *Historical Sketches,* 158; *Kittredge Family,* 17–19. Note: Dates are confusing, as Elizabeth had not yet married into the Dwinell family, and her daughter Sarah, born in July of 1777, had not yet arrived. Could there have been an earlier child of that name?

Battle of Bunker Hill and built the famous Kittredge Mansion in North Andover, which served several generations of Kittredge doctors. In May 1787 he was one of three delegates sent by Andover to the Philadelphia Convention to revise the Articles of Confederation. Harvard College conferred on him an honorary degree of M.D. in 1811. He took nearly seventy medical students into his house for their training. He became distinguished for his success in surgical operations, in the treatment of insanity, and the general practice of physic. He served as magistrate and was a counsellor of the Massachusetts Medical Society.[13]

When her father became too old for practice and she was no longer needed as his assistant in his surgical operations, Elizabeth turned to marriage. On 19 June 1775, just two days after the Battle of Bunker Hill at nearby Charlestown, she wed Captain John Dwinal/Dwinell of Salem, New Hampshire. He was undoubtedly a descendant of Dr. Michael Dwinell of Topsfield, Massachusetts. It is unknown why he was called "captain" in his marriage record: no record has been found of his serving as an officer in the French and Indian Wars, or of his residency in Salem, New Hampshire. He enlisted 15 May 1775 as a private, from Derry, in the company commanded by Lieutenant Nathaniel Sartell, Colonel William Prescott's regiment, and was on a muster roll 1 August 1775; he served seventy-eight days.[14]

Elizabeth and John moved to Londonderry, Rockingham County, New Hampshire. (There were other Dwinells in Londonderry as well.)[15] Known as "the Bonesetter," she was frequently called upon for medical service there. On one occasion, while making a night time patient visit, she fell, breaking her leg. She set it so well that there was no residual difficulty.[16]

Founded by Scots-Irish Presbyterians, Londonderry at that time included what later became four separate towns: Londonderry, Derry, Windham, and Nutfield or Derryfield (a part of Manchester). Its population was just over 2,500 in 1775. Several other physicians were practicing there, including

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[13] Kittredge, *Kittredge Family*, 29–35 (includes list of medical students).

[14] *Massachusetts Soldiers and Sailors in the Revolutionary War* (Boston: Wright and Potter, 1896–1908), 5:111; *New Hampshire State Papers*, vol. 30, *Revolutionary Documents*, 87, 180.

[15] Ira A. and Frank L. Dwinell, *Dwinell, Dunnell, Dwinnell, Dwinal Genealogy* (Reno, Nev.: F. L. Dwinell, 1974), 75, 76; Mack, *Londonderry Celebration*, 312: "The Dwinells originated in Topsfield."

[16] *Vital Records of Andover*, 2:213; Bailey, *Historical Sketches*, 158.

Doctors Philip Carrigain, Ezra Carter, Emery, Ebenezer Goss, Peter Green, George Wood, and Matthew Thornton, who was the New Hampshire signer of the Declaration of Independence and president of the first New Hampshire Provincial Congress.[17]

The following year, in Londonderry, John signed the Association Test on 24 June 1776, indicating his residence there and that he was on the side of the Patriots. Two years later he signed the petition to the New Hampshire legislature to repeal the act regarding paying the salaries of ministers who were serving different parishes in the same town. It was passed by the legislature on 4 November 1778.[20]

The Dwinells had five children born in Londonderry: Sarah (Sally), born 30 July 1777, who married and moved to Genesee County, New York; Polly, born 26 March 1779; John, born 24 September 1782, who married and moved to Salem; Martha Griffin (called Patty), born 24 May 1785, who married and moved to Lynn, and had children living at Lynn, in Iowa, and Illinois; and Hannah, born in 23 June 1788.[21]

The 1790 United States census for Londonderry indicates that the family consisted of three males over sixteen, one under sixteen, and seven females. They are not seen in later censuses, either in Rockingham or in adjacent Hillsborough County.[22]

In later years, John Dwinell became very interested and involved in the Derryfield Social Library Company. On 4 November 1816 he was chosen to be librarian, clerk, collector and treasurer. In 1817 and numerous years thereafter, the annual meeting was held at his home. Most years he

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[17] Rev. Edward L. Parker, *History of Londonderry* (Boston: Perkins and Whipple, 1851), 355–56; Robert C. Mack, *The Londonderry Celebration* (Manchester, N.H.: John B. Clarke, 1870), 107.

[18] Ira A. and Frank L. Dwinell, *Dwinell, Dunnell, Dwinnell, Dwinal Genealogy* (Reno, Nev.: F. L. Dwinell, 1974), 75, 76; Mack, *Londonderry Celebration,* 312: "The Dwinells originated in Topsfield."

[19] *Massachusetts Soldiers and Sailors in the Revolutionary War* (Boston: Wright and Potter, 1896–1908), 5:111; *New Hampshire State Papers,* vol. 30, *Revolutionary Documents,* 87, 180.

[20] Parker, *History of Londonderry,* 334, 342.

[21] Kittredge, *Kittredge,* 35; Annis and Brown, *Vital Records of Londonderry,* 61.

[22] *Heads of Families at the First Census of the United States taken in the Year 1790: New Hampshire* (Washington, D.C.: Government Printing Office, 1908), Londonderry at 71.

remained clerk and librarian. In 1820 the name of the society was changed to the Social Library of Manchester, while he continued in his office. The following year Samuel Jackson became librarian; the meeting was held on 4 December 1821 at Dwinell and Quimby's tavern. S. P. Kidder was elected librarian and clerk. In 1822 John Dwinell resumed these offices, continuing to 1824 and signing as clerk in 1825. On 11 December 1826 there is a record of one Daniel Hall having "taken the Society's Library and ninety-two books from John Dwinell, which I am accountable for." A final note, undated, reads "Five books bought of Captain John Dwinell."[23]

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[23] Moore, *History of Derryfield,* 116, 117, 121–23, 125, 127.

ANN (MOUNTFORD) ELIOT

ANN MOUNTFORD was born in England about 1604[1] and died at Roxbury, Massachusetts, 24 March 1687 in her eighty-fourth year.[2] She married at Roxbury, on 4 September 1632,[3] **JOHN ELIOT**, baptized at Widford, Hertfordshire, England on 5 August 1604 and died at Roxbury, Massachusetts, 21 May 1690.[4]

John Eliot emigrated to America before Ann, leaving her behind as his "bride to be." He was a graduate of Jesus College, Cambridge, England, and thereafter teacher under the Reverend Thomas Hooker at Little Baddow, Essex, England. Eliot came to the Massachusetts Bay Colony in 1631 aboard the *Lion,* settling for about a year at Boston, where he replaced Rev. Wilson during the latter's absence in England. In 1632 he removed to Roxbury as teacher with the Reverend Weld in the Roxbury Church, where he remained for the rest of his life. Ann, also known as Anna/Hanna Mountford/Mumford, joined him there as planned, and they were wed.[5] He wrote in the records of the Roxbury, "He left behind his intended wife in England, a virtuous young gentlewoman whom he had pursued and proposed a marriage unto, and she coming the following year, that marriage was consummated in the month of October A.D. 1632."[6]

John Eliot became very much interested in the Algonquin Indians, with whom he came in contact. He was an idealist, an evangelist and a man of tremendous energy. He studied their language diligently, and then wrote a translation of the Bible in that tongue, "the Herculean work which he performed in the translation of the Bible in the Indian language is without precedent in the annals of disinterested effort."[7] He believed that civilization should precede conversion, and to that end, he founded several towns of so-called Praying Indians, each with its school and teacher. In 1646 he preached at Nonantum, now Newton, Massachusetts, bringing

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[1] Estimate from age at death.

[2] Tomb, Roxbury, Massachusetts.

[3] Wilimena H. Eliot Emerson, *Genealogy of the Descendants of John Eliot, Apostle to the Indians* (New Haven: Tuttle, 1905), 15.

[4] Emerson, *Genealogy of the Descendants of John Eliot,* 15.

[5] Ibid.

[6] Ibid, 15.

[7] John Eliot, Oration by William Sidney Eliot Jr., Proceedings of the Reunion of the Descendants of John Eliot at Guilford, Conn., 15 September 1875, 19.

apples and biscuits for the children, tobacco for the men. In 1650 Natick was granted to him for the founding of the first town of Praying Indians; it became a self-governing community, remaining so for many years, until finally many white people moved in, crowding the Indians out. At South Natick, at the corner of Eliot and Pleasant Streets, a boulder marks the site of the 1651 meetinghouse; nearby is the original Indian Burial Ground and a monument to John Eliot. Quaboag, now East Brookfield, was visited by Eliot in 1655. Beacon Park at East Webster Village is the site of the Village of Nipmuck Praying Indians, established by John Eliot and Daniel Gookin in 1674. The General Court, upon petition by John Eliot, had set off an area for the Nipmucks in Worcester County.[8] About thirty Praying Towns were established, visited in rotation by Eliot, while at the same time maintaining his calling at the Roxbury Church. "The Indians loved and venerated him as a father; they consulted him as an oracle; they gathered around him as their best friend."[9]

Ann (Munford) Eliot's heritage and early years in England remain elusive. Following her marriage at Roxbury, she and the Reverend John had four sons, all of whom graduated from Harvard College. John Jr. became a minister at Newton; Joseph was a minister at Guilford; son Samuel died young; Benjamin became a minister in Roxbury with his father.[10]

Ann had great skill in the healing arts. While she did not record anything of her practice, we know of it through the writings of her son John and those of Cotton Mather. She became particularly adept in the treatment of rickets. According to her son John, "This is my mother's *probatim est*, which she hath cured many with, and it seldom faileth: 'Take an oxe gall, a like quantity of fresh butter, mingle them, and boyle them together with wormwood, rue, featherfew of each a like quantity, as much as the said leekquor will container over a gentle fire, for the space of three or four hours, straine it, and keepe it for your use. With this anoynt the child all down the brest, and cross the short ribbs, bathing well against the fire: do this every night for a month together, in the spring, as soon as the said

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[8] Federal Writers' Project, WPA, *Massachusetts, a Guide to its People and Places* (Cambridge, Mass.: Riverside Press, 1937) 25, 296, 519, 523, 544, 604.
[9] 1875 Reunion, 19.
[10] *History of the First Church at Roxbury, Massachusetts,* 19.

herbs may be had, in the meantime frequently give the child water, wherein a handful of currents have been boyled'."[11]

Cotton Mather wrote,

> It was an extreme Satisfaction to him [John Eliot] that his Wife had attained to a considerable skill in Physic and Chirurgery, which enabled her to dispense many safe, good and useful Medicines unto the *Poor* that had occasion for them; and some hundreds of sick & weak and maimed people owed praises to God, for the benefit which therein they freely received of her. The good Gentleman, her Husband would still be casting *Oyle* into the *Flame* of that Charity, wherein she was of her own accord abundantly forward thus to be *doing of good deed unto all*; and he would urge her to be serviceable unto the worst Enemies that he had in the world. Never had any man fewer *Enemies* than he! But once having delivered something in his Ministry, which displeased one of his hearers, the man did passionately abuse him for it, and this both with *Speeches and Writings* that reviled him. Yet it happened not long after, that this man gave himself a very dangerous wound. Mr. Eliot immediately sends his Wife to cure him; who did accordingly. When the man was well he came to thank her; but she took no Rewards; and this *good man* made him stay and eat with him, taking no notice of all the Calamities with which he had loaded him; but by his Carriage he strangely mollified and conquered the Stomach of his Reviler.[12]

When Ann died, Mather wrote,

> This wife of his youth lived with him until she became the staff of his age, and she left him not until three or four years before his own Departure to those Heavenly Regions, where they now together see Light. She was a woman very eminent, both for Holiness and Usefulness, and she excelled most of the Daughters that have done virtuously. Her name was Ann and Gracious was her nature. God made her a rich Blessing, not only to her family, but also to her Neighborhood; and when at last she dyed, I heard and saw her aged Husband, who else very rarely wept, yet now with Tears over the coffin, before the good people, a vast confluence of which were come to her Funeral, say, "Here lies my dear, faithful, pious, prudent, prayerful Wife; I shall. go to her, and she not return to me." My reader

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[11] From a manuscript by John Eliot Jr., copied into a manuscript by Miss Esther Bernon Carpenter, deceased, of Wakefield, R.I., and cited in Emerson, *Genealogy of the Descendants of John Eliot,* 268.

[12] Cotton Mather, *Life,* 38, 39, as cited in Emerson, *Genealogy of the Descendants of John Eliot*, 267.

> will excuse me from bestowing any further epitaphs upon that gracious woman.[13]

Ann Eliot's remains were placed in the Ministers' Tomb in the first Burying Ground in Roxbury. When the town learned that Mr. William Bowen had been taken by the Turks, a collection was taken by the congregation in order to pay his ransom. When it was learned that he had already died, it was voted that the money be used to build a tomb in which to inter the town's ministers. As it was being built, Mrs. Eliot died. It was decided that, "for the great service that she did for the Town, she should be first to be placed in the Tomb." Within a few months, their son, the Reverend Benjamin Eliot, died and was placed there. Judge Sewall attended Ann's funeral and wrote in his diary, "It was a very great one." John Eliot wrote, "In ye year 1687 my ancient dearly beloved wife dyed. I was sick unto death, but the Lord was pleased to delay me, & keep in my service which was but pure [poor] and weak."[14]

Some three years later, John Eliot, the Apostle to the Indians, died and was placed therein as well in 1690. Maintenance expenses were carried equally by the town and Eliot descendants.[15] Many years later, in 1904, a descendant erected a memorial tombstone to John Eliot at the Water Plant in Tucson, Arizona.[16]

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[13] Mather, *Life*, 6, 7.
[14] Emerson, *Genealogy of the Descendants of John Eliot*, 268.
[15] William H. Eliot Jr., *Genealogy of the Eliot Family*, (William S. Porter, 1854), 41–42.
[16] Emerson, *Descendants of John Eliot*, 269 (see picture).

MARY (COIT) ELLERY

MARY COIT was born at Gloucester, Massachusetts, 4 June 1655[1] and died between 1741 and 1744,[2] daughter of John and Mary (Stevens) Coit. She married, as his second wife, at Gloucester, 13 June 1676[3] **WILLIAM ELLERY**, who was born at Bristol, England ca. 1643[4] and died at Gloucester 9 December 1696.[5] He had married first at Gloucester, 8 October l663[6] Hannah Vinson, born probably at Salem, Massachusetts, ca. 1642,[7] daughter of William Vinson. She died 24 December 1675.[8]

William Ellery came to Cape Ann from Bristol, England, and was first recorded in Gloucester on the occasion of his marriage to Hannah Vinson in 1663. Among his descendants, were numerous distinguished men, including William Ellery, Signer of the Declaration of Independence for the State of Rhode Island, and William Ellery Channing, known as "the Father of Unitarianism." Following his first marriage, William built a home near his father-in-law's at Vinson Cove in Gloucester, sometimes called Ellery's Cove. He was admitted as freeman in 1672, and served as Representative, or Deputy to the General Court, in 1689. He also served as Selectman and as Sergeant of the Train Band (local militia). He owned a sloop and appears to have been in the Mercantile trade. When he was widowed in 1675, he was left with four minor children: William, age eleven, Hannah, age eight, Benjamin, age six, and Susanna, age two.[9]

Mary Coit was just twenty-one when she married the widowed William Ellery and became stepmother of his four small children. Over the years, she would have eight additional children of her own: Mary, born 1677; Abigail, born 1679; John, born 1681; Nathaniel, born 1683; Jemima, born 1686; Elinor, born, 1688; William, born 1694; and Dependence, born 1696.[10] Mary's husband was to die just following the birth of the last child,

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[1] James Benjamin Ellery, *Ellery, Dennison, Parsons Families*, (West Newton, Massachusetts, January 1956), 3.
[2] Ibid.
[3] Gloucester Vital Records 2:193.
[4] Ibid.
[5] Gloucester Vital Records 3:124.
[6] Gloucester Vital Records 2:194
[7] Ellery, *Ellery, Dennison, Parsons Families*, 3.
[8] Gloucester Vital Records, 3:124.
[9] Babson, *History of Gloucester*, 84, 85; Ellery, *Ellery, Dennison, Parsons Families*, 3-5.
[10] John J. Babson, *History of Gloucester*, 54.

leaving her fully responsible for the care and maintenance of the large family. Settlement of his estate shows a funeral charge of "Rum, wine, cider, and sugar and spice, two pounds, five shillings and for eight pairs of gloves, sixteen shillings."[11] Apparently Mary was well equipped to assume that heavy burden, as she remained a widow for some forty-five years thereafter, living on at the old house at Ellery's Cove for many years.

She was the granddaughter of a Welsh immigrant, John Coit who came probably from Glamorganshire, Wales to the Massachusetts Bay Colony between 1630 and 1638, accompanied by his wife, Mary (Jenners) Coit, two sons and two daughters, and leaving three other children behind. He was granted land at Salem in 1638, but moved to Gloucester in 1644, establishing the family there, where he became a large landowner. Later he moved to Connecticut. His oldest son, John Jr., went with him but later returned and settled in Gloucester. He married Mary Stevens, daughter of William Stevens, a "ship-builder of high repute." Mary (Coit) Ellery was the second of their five children, and the elder of two daughters.[12]

Mary was about ninety when she died, leaving almost no written word about her work as a doctress. However, she is recognized as "the first woman practitioner in Essex County."[13] It is recorded that Mary Ellery of Gloucester was paid three pounds, eighteen shillings in 1722 for curing Ebenezer Lurvey, and his "diat."[14] Ebenezer was a son of Peter Lurvey of Gloucester, who married Rachel Elwell there on 29 April 1710. On 15 November 1736, Ebenezer married Mary Cole and on 1 September 1737, their son Ebenezer Jr. was born.[15]

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[11] Ibid, p. 84.

[12] Reverend F.W.Chapman, A.M., *The Coit Family, or the Descendants of John Coit Who Appears Among the Settlers of Salem, Massachusetts in 1638, at Gloucester in 1644, and at New London, Conn. in 1650*, (Press of Case, Lockwood & Brainard Co., Hartford, 1874), 13-16.

[13] Russell Leigh Jackson, *Physicians in Essex County*, (published by the Essex Institute, 1948), 39.

[14] Ibid. Babson, *Gloucester*, 275.

[15] Gloucester Vital Records 1:444; 2:354-355; Lurvey Family, *Register*, [154 (2000): 391-392.]

The Iron Works at Lynn, Massachusetts. John Gifford of Lynn was an agent of a London company that owned the iron works there. From Hearths and Homes of Old Lynn, by Nathan Mortimer Hawkes (1907).

MARGARET (——) (TEMPLE) GIFFORD

MARGARET (——) TEMPLE, widow of Abraham Temple of Salem, Massachusetts, is said to have married, about 1651, **JOHN GIFFORD** of Lynn.[1] However, he must have made a trip back to England, because as of 1 September 1657, John was said to be "of the Parish of All-hallowes Barking London m^r^chant aged thirtie fower yeeres or thereabouts."[2] Thus, he was born about 1623. He made his will on 10 September 1686, and it was proved on 2 June 1693, "for the preventing of any trouble that may hereafter happen to my beloved wife Margaret Giffard from my daughter Margaret Giffard, alias Cogswell." In this he gave all to his wife except twenty shillings to his daughter.[3]

John was an agent for the company in London that owned the iron works at Lynn.[4] He may have been either there or at Braintree as early as 1646.[5] In any case, he certainly was at Lynn by 20 June 1651 when, having raised the dam for the iron works, he was sued in court by Adam Hawkes, whose plowland had been flooded.[6]

Several years later, on 25 May 1658, John attended the General Court at Boston bearing an indenture from John Beex or Becx "of y^e^ Cittie of London m^r^chant one of the Adventurers & Coptn^rs^ together with divers other Adventurers & Coptn^rs^, in & Concerning Certaine Iron workes of Lynne & Brantry in New England" confirming John as his attorney.[7]

On 13 September 1675, "John Jefford (also Gefford) of Line, merchant" leased for £60 forty acres of woodland near Bass River in Essex County to

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[1] Levi Daniel Temple, *Some Temple Pedigrees: A Genealogy of the Known Descendants of Abraham Temple, Who Settled in Salem, Mass., in 1636. Added Genealogies of Temple Families Connected by Marriage with the Foregoing: Eames, Case, Welch, Kellum, Campbell, Wilson, Hiatt, Spray, Cook, Tredway and Murdock* (Boston: D. Clapp and Son, 1900), 9.

[2] Suffolk Co., Mass., Deeds, 3:155–56.

[3] Abstract in *Essex Institute Historical Collections*, 41 (1905): 182.

[4] James Savage, *A Genealogical Dictionary of the First Settlers of New England*, 4 vols. (Boston, 1860–62; reprint, Baltimore: Genealogical Publishing Co., 1965), 2:249.

[5] Alonzo Lewis and James R. Newhall, *History of Lynn, Essex County, Massachusetts*, also known as the *Annals of Lynn* (Boston: John L. Shorey, 1865), 207.

[6] Lewis and Newhall, *History of Lynn*, 230.

[7] Suffolk Co., Mass., Deeds, 3:155–61.

John Joliffe of Boston for 995 years. Margaret also signed.[8] Also in the 1670s he was in court, probably for debt.[9]

> . . . for some years he seems to have been in a sea of trouble, arising, most likely, from pecuniary embarrassment. He was subjected to long and troublesome litigation regarding a bond given while in England. In a petition to the Court, in 1684, he states that he "hath now been a prisoner upon execution fower yeares and seuen moneths," and without relief from the Court, will "inevitably perish in prison

An order releasing him in ten days under certain conditions ensued.

By writ dated 14 April 1680 Phillip Reade, an itinerant physician, accused Margaret of being a witch[10]

> "for there were some things which could not be accounted for by natural causes" and that others had been "strangely [and] badly handled by her."[11] The Giffords were incensed by Read's accusations. Meeting up with Read at Goodman Clarke's ordinary in Reading on the last Saturday of September, Margaret Gifford told Reade "that shee was cleare of that [which] he accused her of and that she should appeare one day to be a Child of God when he should not."[12]

Margaret did not appear at the court of September 1680 and apparently no further action was taken.[13] This is the only indication found that Margaret was a doctress. But given that women accused of being witches were often those who used herbs and practiced healing, it seems probable that the "things" which Reade referred to were of that nature.

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[8] *Essex Antiquarian,* 9 (1909): 112–13, citing Suffolk Co. Deeds, 9:270.

[9] Lewis and Newhall, *History of Lynn,* 230.

[10] *Records and Files of the Quarterly Courts of Essex County, Massachusetts,* 9 vols. (Salem, Mass., 1911–75), 7:405; Andrew V. Rapoza, "The Trials of Phillip Reade, Seventeenth-Century Itinerant Physician," in *Medicine and Healing,* Annual Proceedings of the Dublin Seminar for New England Folklife, 14 and 15 July 1990 (Boston: Boston University, 1992), 82–93, at 90.

[11] Rapoza, "Phillip Reade," citing MCCR, Folio 88, "Declaration of Phillip Reade, n.d."

[12] Rapoza, "Phillip Reade," citing SCSIC, 2025, "Deposition of John Dammond, 16 December 1679."

[13] *Records and Files . . . Essex County,* 8:23.

Margaret and John Gifford had two children, Margaret and Philip. Margaret married at Ipswich, Massachusetts, on 22 July 1674, John Cogswell.[14] Philip married at Lynn, at the "last of" June 1684, Mary Davis.[15]

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[14] *Vital Records of Ipswich, Massachusetts, to the End of the Year 1849,* 2 vols. (Salem, Mass.: Essex Institute, 1910), 2:184, from court records; Ephraim Orcutt Jameson, *The Cogswells in America* (Boston: A. Mudge and Son, 1884), 30.

[15] *Vital Records of Lynn, Massachusetts, to the End of the Year 1849,* 2 vols. (Salem, Mass.: Essex Institute, 1905), 2:151. Philip, son of John and Margaret, died 19 June 1690 (ibid., 2:485, citing P.R.2, a Bible record in the possession of Ezra Johnson).

At the right is the Meeting House of the First Church of Exeter, built in 1798. The dark brick dwelling is where the garden was, and the Methodist Church beyond, is where the house of Deacon Samuel Brooks stood.

ELIZABETH (TREWORGIE) GILMAN

ELIZABETH TREWORGIE was born about 1638, the daughter of James and Catherine (Shapleigh) Treworgie, and died 8 September 1719 at Exeter, New Hampshire.[1] She married 30 June 1657 at Exeter, New Hampshire, **JOHN GILMAN**, born 10 January 1624, baptized at Hingham, England, two years later, died at Exeter, New Hampshire, 24 July 1708.[2]

Elizabeth's maternal grandfather, Alexander Shapleigh, a merchant in England, hired James Treworgie, who was agent and supercargo to manage his affairs in New England. This included purchasing a tract of land in Piscataqua, which Mr. Shapleigh conveyed to him seven years later in 1642. James Treworgie had married Mr. Shapleigh's daughter, Catherine, and they made their home in Kittery, Maine, where Elizabeth was most likely born. The couple had two other daughters, namely Joan, who married John Amerideth, and Lucy, who married Thomas Wills. James Treworgie died in 1650, probably at New Foundland, after which his widow married Mr. Edward Hilton.[3]

Elizabeth married John Gilman, 30 June 1657 at Exeter, New Hampshire.[4] John had resided at Hingham, Rehoboth, and Ipswich, Massachusetts, before moving to Exeter about 1648. He shared a lumber and milling business with his brother Edward until Edward's death, when he took over complete management. When Massachusetts and New Hampshire were separated in 1680, John was appointed councilor and served in the House of Representatives, being elected speaker in 1693.[5] His will, made in 1700, mentions his wife Elizabeth and nine of the living children. Between 1658 and 1684 Elizabeth gave birth to sixteen children, including one set of twins. At least nine of the children married, and three died young.[6]

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[1] Obituary, September 18, 1719, *Boston Newsletter.* Sybil Noyes, *Genealogical Dictionary of Maine and New Hampshire* (Baltimore: Genealogical Publishing Company, 1972), 263.

[2] Clarence Almon Torrey, *New England Marriages Prior to 1700* (Baltimore: Genealogical Publishing Company, 1992), 305. Arthur Gilman, *The Gilman Family* (Albany, N.Y.: J. Munsell, 1869), 40–41. *New England Historical and Genealogical Register* 5:345.

[3] *Register* 5:345–49.

[4] Clarence Almon Torrey, *New England Marriages Prior to 1700* (Baltimore: Genealogical Publishing Co., 1992), 305.

[5] Arthur Gilman, *The Gilman Family* (Albany, N.Y.: J. Munsell, 1869), 40–41.

[6] Noyes, *Genealogical Dictionary,* 263–64.

The only indication of Elizabeth's medical abilities and practices is found in her obituary: "She was a Gentlewoman of rare accomplishments, well skill'd in Surgery, what she did therein was mostly gratis, charitable to the Poor, one of a Meek, Humble & Pleasant Temper, but which crowned all, she was a sincere lover of true Religion."[7]

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[7] Obituary, 18 September 1719, *Boston Newsletter.*

JANE (——) HAWKINS

JANE (——) was born, perhaps at St. Ives, England ca. 1600 and died at Portsmouth, Rhode Island, after 7 July 1659.[1] She married, probably in England, about 1620 **RICHARD HAWKINS**.[2] He died shortly before 25 August 1656.[3]

Mrs. Jane Hawkins lived at St. Ives in England before emigrating to America with her husband. There, several ministers found it true that "she had much familiarity with the devil."[4] In 1634 Anne Hutchinson and her husband, along with Anne's brother-in-law, Rev. John Wheelwright, came to America, and it must have been not long after that the Hawkins arrived at Boston. Anne became very active in propounding a religious doctrine she called Antinomianism—a belief that man is saved through faith alone and not by his good works. She gained numerous followers. A major controversy developed, leading to the banishment of Anne and her followers from the Massachusetts Bay Colony in 1637.[5]

Jane, who was a close friend of Anne's, was brought into the General Court on 12 March 1637/8, "forbid to meddle with chirurgery." The record states, "Jane Hawkins, the wife of Richard Hawkins, had liberty till the beginning of the third month, called May, & the magistrates (if she did not depart before) to dispose of her; & in the meane time shee is not to meddle in surgery, or phisick, drinks, plaisters, or oyles, nor to question matters of religion, except with the elders for satisfaction."[6]

Jane was described as a motherly type of housewife who never failed to go to the relief of the sick and unfortunate of the community. Because of her giving herbs, she was convicted and sentenced to "leave the colony forever, and live in the woods." Her three sons, James, Job, and Thomas, tried

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[1] *New England Historical and Genealogical Register* 114 (1960): 209.

[2] James Savage, *Genealogical Dictionary of the First Settlers of New England,* 4 vols. (Boston, 1860–62, reprint, Baltimore: Genealogical Publishing Co., 1965), 1:383.

[3] Savage, *Genealogical Dictionary,* 209.

[4] Ibid., 208, citing John Winthrop, *History of New England* (1853) 2:10–11; 1:313 and following.

[5] Edward S. Ellis, *The Youths' History of the United States* (New York: Cassell, 1887), 1:118.

[6] Nathaniel Shurtleff, *The Records of the Colony of Massachusetts Bay* (1855), 1:224.

constantly to get permission for her return, until they, too, were threatened with banishment.

Actually, the Hawkins removed to Portsmouth, Rhode Island, where Jane and Anne Hutchinson, also banished, continued their close friendship and their work among the sick. Job Hawkins was also living at Portsmouth, while his two brothers remained at Boston. Richard Hawkins was granted land in Portsmouth in 1639 and eventually owned about thirty acres there. Job, a carpenter, was recorded there but eventually returned to Boston. He returned again to Portsmouth when, in December of 1644, his father made over his homelot and other property to him. Richard served on a jury in 1649 and again in 1650. He became a freeman in 1655. In 1658 Jane, called Widow Hawkins, was granted an eight-acre lot "free without paying the treasury" which, in turn, she sold the following year.[7]

Several times Jane's sons in Boston attempted to get the court to allow their mother to return. When she did so, she was placed in custody, and the court record of 2 June 1641 stated: "Jane Hawkins is enjoined to depart away tomorrow morning, & not to returne againe hither, upon paine of severe whipping and such other punishment as the Court shall think meet; & her sonnes stand bound in £20 to carry her away, according to order."[8]

Apparently Jane found no difficulties in Rhode Island with regard to her practice as a doctress and a midwife or with respect to her religious views. She died between 30 July 1656, when she made her will, and 27 July 1659, when it was proved. She left her estate to her three sons, to her maid, Mary Brayton, and to her son-in-law, Thomas Brooks. Her estate was valued at £92.02.06. The inventory included an unusual amount of clothing for the day, as well as household goods and livestock.[9]

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[7] *Register,* 114: 207–11.
[8] Ibid., 114: 207–8.
[9] Ibid., 210.

The statue of Anne Marbury Hutchinson, with memorial plaque, located at the State House, Boston, Massachusetts.

ANNE (MARBURY) HUTCHINSON

ANNE MARBURY was baptized at Alford in Lincolnshire, England, on 20 July 1591, the daughter of Rev. Francis and Bridget (Dryden) Marbury. "She was killed by the Indians in late summer 1643"[1] at Pelham Bay in Westchester County, New York.[2] She married at St. Mary Woolnoth, London, on 9 August 1612, **WILLIAM HUTCHINSON**, son of Edward and Susanna (——) Hutchinson, baptized at Alford on 14 August 1586 and died, probably at Portsmouth, Rhode Island, "soon after June 1641."[3]

Anne Hutchinson has been the subject of many volumes. Anderson, in *The Great Migration* and Williams in *Divine Rebel* both discuss the literature, the latter from a feminist point of view, providing a contrast with much of the previous material.[4]

Educated largely by her father, who had himself been tried by the church in England in 1578, Ann lived her first fourteen years at Alford. In 1605 her father was appointed preacher at St. Martin in the Vintry on Thames Street in London. However, her marriage to William Hutchinson, "a wealthy sheep farmer and textile merchant," took her back to Alford, where she was "a skillful nurse and midwife." Williams writes:

> Working beside her mother in the cosmopolitan capital, Anne had learned to compound herbal ointments, salves, and medicines, seeing for herself the effects of Bridget's private recipes for nurturing the family, and her herbal secrets for nursing them back to health.[5]

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[1] Robert Charles Anderson, *The Great Migration: Immigrants to New England, 1634–1635* (Boston: NEHGS, 2003), 3:479.

[2] Selma R. Williams, *Divine Rebel: the Life of Anne Marbury Hutchinson* (New York: Holt, Rinehart and Winston, 1981), 200.

[3] Anderson, *Great Migration*, 3:479, citing for William's death *Note-book Kept by Thomas Lechford, Esq. . . .* (Cambridge, 1885; reprint Camden, Maine: Picton Press, 1988), 390. Malcolm Sands Wilson, in *Descendants of James Sands of Block Island, with Notes on the Walker, Hutchinson, . . . Families* (New York: privately published, 1949), 83, traces the Hutchinson ancestry back to Bernard Hutchinson of Cowlan, York County, England, in 1282. However, the Hutchinson lineage is wholly without documentation.

[4] Anderson, *Great Migration*, 3:483–84; Williams, *Divine Rebel*, 2–4.

[5] Williams, *Divine Rebel*, 14–15, 24–25, 40–41, 52.

Sometime in the 1620s, Anne became much troubled by "the constitution of the churches there, so far as I was ready to have joined to the Separation, whereupon I set apart a day for humiliation by myself, to seek direction from God."[6]

In 1634 the Hutchinsons sailed for New England on the *Griffin*. Living first at Boston, William joined the church there on 26 October 1634 and Anne a week later, on 2 November. On 4 March 1634/5, William was made freeman. In that same year he began serving as a deputy from Boston to the General Court and on 25 May 1636 was magistrate of the "Particular Court." When he was chosen deacon of the church on 27 November 1636, he gave up his magistracy. He also served as selectman at Boston from 14 March 1635/6 to 29 January 1637/8. The town granted him both "Taylour's Island" and a farm at "Mount Woolystone."[7]

In Boston Anne again practiced midwifery and medicine, particularly among women. At the same time, she began the discussions of religious topics, which earned the animosity of John Winthrop and other leaders. Anne was "well educated, keen witted, and running over with theology." She taught the doctrine that men are not saved by what they do, or fail to do, but rather they receive salvation by a special grace of God. She "knew better how to treat people in sickness than most of the doctors, and, being kind-hearted, became very popular."[8] Not only women, but also many men found her Antinomian views attractive. The Reverend Thomas Weld wrote, "Some of the magistrates, some gentlemen, some scholars and men of learning, some burgesses of our General Court, some of our captains and soldiers, some chief men in towns, and some eminent for religion, parts, and wit" were among her followers.[9]

Anne was excommunicated and banished on 22 March 1638. Her husband had preceded her and some of her followers to Aquidneck, where he was chosen treasurer of the town of Portsmouth on 27 June 1638. Once there, Anne suffered an apparent miscarriage, which Winthrop seized upon as just retribution for her sins.[10] Soon after her husband's death, perhaps fearing

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[6] Quoted in Williams, *Divine Rebel,* 59.

[7] Anderson, *Great Migration,* 3:477–78.

[8] Edward S. Ellis, *The Youths' History of the United States* (New York: Cassell, 1887), 1:118.

[9] Quoted in Williams, *Divine Rebel,* 101.

[10] Anderson, *Great Migration,* 3:478, 482; Williams, *Divine Rebel,* 187–89, suggests this may have been the result of another disorder, not a pregnancy.

that the Massachusetts authorities were too close, Anne moved to Westchester County, New York, where she was killed by Indians.

JANE (NEWTON) LORING

JANE (NEWTON) LORING, according to the account of her grandson, Reverend Israel Loring, in his journal, came in 1634 to New England from Axminster, Devon, England. With her were her husband, **THOMAS LORING**, and two oldest sons, Thomas and John Loring.[1] Jane died on 25 August 1672.[2]

They settled first in Hingham, Massachusetts, where Thomas joined the church on 23 December 1634.[3] He took the freeman's oath 3 March 1635/6. On 18 September 1635, he was one of thirty men who drew houselots in Hingham, where he had land on Old Planters' Hill. He was one of the first deacons there, in the church of which Peter Hobart was pastor. In 1637 he was one of several licensed by the General Court "to sell wine and strong water made in the country." In 1642 he and Nicholas Baker, with others, petitioned "to sit down at Sickonke [Seekonk, now Rehoboth]," where he is reported to have owned land in 1643.[4]

On 15 March 1646/7, Peter Hobart wrote in his diary, "All the houses of Thomas Loring and John Oats [Otis] were burned to the ground, it being the Sabbath day in the morning." At that time, they moved to Hull.[5] On 4 November 1647, Thomas was chosen constable, and on 19 May 1658, he and twelve others of Hull signed a successful petition to the General Court, opposing the erection of a bridge and dam across Strait's Pond, which separated Hull from Hingham. His autograph is on the document in the Massachusetts State Archives.[6]

Their grandson, Reverend Israel Loring, described his grandmother as a "woman of a lively, active spirit, whose skill in the practice of physic brought her into acquaintance of some of the principal persons in the country."[7]

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[1] Ethel Farrington Smith, "Seventeenth Century Hull and Her People," *New England Historical and Genealogical Register* 143 (1989): 134, citing Louise Parkman Thomas, ed., *The Journal of the Rev. Israel Loring (1682-1772) of Sudbury, Massachusetts, Covering His Early Life and the Years 1704-1745* (Nevada City, Calif.: Eleanor L. Rue, 1987), 2, and Charles Henry Pope and Katharine Peabody Loring, *Loring Genealogy* (Cambridge: Murray and Emery, 1917), 1–8.

[2] C. Edward Egan, "The Hobart Journal," *Register* 121 (1967):192.

[3] Pope and Loring, *Loring*, 1.

[4] Smith, "Hull, Massachusetts," *Register* 143 (1989): 134.

[5] Ibid., citing Egan, "The Hobart Journal," 18.

[6] Smith, "Hull, Massachusetts," 134.

[7] Ibid., citing the James Speare Loring manuscript (typescript at NEHGS, presented 1901), 28.

Deacon Loring died on 1 April 1661, as described in Peter Hobart's diary,[8] but he left no will. His inventory, presented in court on 27 June 1661 is extensive.[9] However, nothing in it, such as herbs or other medicines, relates to his wife's practice of healing. The four surviving sons made a detailed agreement about the division of the estate on 30 October 1672.[10]

Nor does Jane's own detailed will made on 10 July 1672, suggest that she "practiced physic." Transcribed in full in the *Loring Genealogy,* her will principally directed the disposition of her books, clothing, and furniture. It was proved on 23 and 29 October 1672.[11]

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[8] Smith, "Hull, Massachusetts," 134.
[9] Pope and Loring, *Loring,* 3–6.
[10] Smith, "Hull, Massachusetts," 134.
[11] Pope and Loring, *Loring,* 7–8.

ANN (LESTER) MILLET

ANNE (LESTER) MILLET was born at Gloucester, Essex County, Massachusetts, on 21 March 1650[1] and died there 9 March 1717/18, aged about sixty-six, daughter of Andrew and Barbara Lester.[2] She married at Gloucester, on 3 May 1670, **NATHANIEL MILLET**[3] born at Dorchester, Massachusetts, in 1647[4] and died at Gloucester on 9 November 1719 aged about seventy-two, son of Thomas and Mary Green[a]way Millet.[5]

According to Babson, the Millets had eleven children. They settled at Kettle Cove. A son Thomas drowned at Casco Bay in Maine in 1722 when a flood carried away his house, and son Nathan drowned near Manchester Neck on Cape Ann in 1724. Son Andrew died in March 1718, the same month as his mother, Anne. Apparently, other children moved elsewhere.[6] They included Mary, born 1671; Daniel, born 1673; Thomas, born 1675; Nathaniel, born 1677; Abigail, born 1679; Andrew, born 1681; Nathan, born 1683; Nathaniel, born 1685; Mary, born 1687, and Elizabeth, born 1690.[7]

There is very little to tell us about the work of Ann Millet as doctress. Babson, the Gloucester historian, states that "early ministers of New England studied both physic and divinity, and it is supposed that Mr. Emerson thus qualified himself to minister to the bodily diseases as well as the spiritual wants of his flock." After his death, there is evidence that the selectmen were empowered to send sick individuals to neighboring towns to doctors for treatment. Also, "female practitioners of the healing art were occasionally resorted to." "In 1700, Ann Millet was paid by the town £2. 6s. for what she did to the curing of Elinor Gooding."[8] Gooding, or Goodwin, was born at Gloucester in 1680 and was the sixth child of Richard and

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[1] *Vital Records of Gloucester, Massachusetts, to the End of the Year 1849,* 3 vols. (Topsfield, Mass.: Topsfield Historical Society, 1917), vol. 1, part 2, 429.
[2] Ibid., 3:214.
[3] Ibid., 2:376, 341.
[4] John J. Babson, *History of the Town of Gloucester* (Gloucester: Proctor Brothers, 1860), 116.
[5] *Vital Records of Gloucester,* 3:216; *The American Genealogist* 75 (2000):93.
[6] Babson, *History of Gloucester,* 117.
[7] *Vital Records of Gloucester,* vol. 1, part 2, 473–74.
[8] Babson, *History of Gloucester,* 275; Russell Leigh Jackson, *Physicians of Essex County* (Salem, Mass.: Essex Institute, 1948), 79.

Hannah (Jones) Gooding. Her father died in 1709, her mother in 1725, aged eighty, having had assistance from the town for several years.[9]

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[9] Jackson, *Physicians of Essex County*, 96.

NATTOOTUMAH/HANNAH NOHNOSOO

NATTOOTUMAH was the daughter of the sachem Cheshachaamog of Homes Hole on Martha's Vineyard in the seventeenth century, prior to the coming of a male physician to the island.[1] She died at Tisbury on Martha's Vineyard in 1716.[2] She married **JOHN NOHNOSOO**, who died about 1676.

Nattootumah was known to the white settlers as Hannah Nohnosoo. Her husband was, for nearly ten years prior to his death, ruling elder of the local church, of which Jack Tackanash was preacher.[3] She was happy in her marriage and always a good wife. She became a member of the church in full Communion and was truly a "Praying Woman." When widowed, she lived first with her children and later with other people in their homes, always "manifesting Love and Zeal for the House and Ordinances of God."[4] She survived her husband more than forty years, during which she remained a very useful member of the community.

Hannah reportedly "having very considerable skill in some of the Distempers to which human bodies are subject, and in the Nature of many of those Herbs and Plants which were proper Remedies against them, often did good by her Medicines among her Neighbors, especially the poorest sort among them, whom she readily served without asking them anything for what she did for them. Nor did she only serve the Indians in this way, but was, to my knowledge, sometimes imploy'd by the English also." When asked whether she could help this or that person under the indispositions wherewith they were exercised, she often made this wise and religious answer, "I do not know but I may, if it please God to bless means for that end, otherwise I can do nothing." An example given was of several childless women, some Indian, some English, who were helped by Hannah to become pregnant, soon thereafter becoming "joyful Mothers of Children."[5]

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[1] Charles Edward Banks, *History of Martha's Vineyard, Dukes County, Massachusetts,* 3 vols. (Boston: G. H. Dean, 1911–25), 1:497.

[2] Experience Mayhew, *Preacher of the Gospel to the Indians of that Island, Indian Converts: or, Some Account of the Lives and Dying Speeches of a Considerable Number of the Christianized Indians of Martha's Vineyard, in New England* (London, 1727), part 3, 164.

[3] Ibid.

[4] Ibid.

[5] Ibid., 165; Homes Diary, as cited in Banks, *History of Martha's Vineyard.*

Hannah was very kind to the poor, expecting no reward from them. She was charitable to her neighbors, and gave counsel to young people, admonishing those guilty of faults. Great was her humility. Although an outstanding woman of fine character, she considered herself so sinful that she called herself "a very filthy Creature" and called upon Christ to save her from evil and sin. In her final days of sickness, she was for some time delirious, but had earlier sought repentance, trusting in Christ as her Saviour.[6]

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[6] Mayhew, *Indian Converts,* 166.

AGNES (WAY) (HARRIS) PEMBER

AGNES WAY, daughter of George and Elizabeth (——) Way, was born at Providence, Rhode Island, about 1660.[1] She died at New London, Connecticut, between 14 and 23 February 1732/3.[2] On 14 May 1679 Agnes married, at New London, **SAMUEL HARRIS**, son of John and Amie (——) Harris of Charlestown, Massachusetts.[3] He died at New London on 3 June 1679, and Agnes married, probably at New London about 1685, **THOMAS PEMBER**, who was born in Hereford, England.[4] "Tho. Pember was found Dead who was Drownded Last Saturday night," wrote Joshua Hempstead in his diary on 29 September 1711.[5] He drowned "in Nahantic River, on whose banks he dwelt" on 27 September.[6]

"Agnes studied medicine under her maternal grandmother, Joanna Smith, became her assistant, and took over the practice when the grandmother became enfeebled."[7] Hempstead noted on 11 May 1712, "Goodwife Pember to look after Rob't hand. A bad swelling in itt."[8] Caulkins wrote, in her history of New London, "Agnes . . . was for many years famous as a nurse and doctress. Of this kind of character, the changing customs of the age have scarcely left us a type. But tradition relates many vivid anecdotes respecting this energetic and experienced race of female practitioners."[9]

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[1] Dean Crawford Smith and Melinde Lutz Sanborn, eds., *The Ancestry of Emily Jane Angell* (Boston: NEHGS, 1992), 533, 538. George Way was probably living at Providence by February 1654/5, when he petitioned to be admitted as an inhabitant, but was not accepted until 16 February 1661/2.

[2] *Diary of Joshua Hempstead of New London, Connecticut*, Collections of the New London County Historical Society, vol. 1 (New London: New London County Historical Society, 1901), 256–57.

[3] John Harris's wife Amie was not a daughter of Joseph Hills as is often stated. See a lengthy "Note" by Col. Edward M. Harris in the *New England Historical and Genealogical Register* 120 (1996): 74, and Gale Ion Harris, "William and Richard Harris of the North End, John and William Harris of the South End, Three Mariners and a Merchant of Boston," *Register* 152 (1998): 344.

[4] Smith, *Emily Jane Angell,* 538, citing New London vital records, 144, 313, for her marriage to Harris and his death. The date of her marriage to Pember is inferred from the baptism of three children on 15 May 1692 (ibid., 529).

[5] *Dairy of Joshua Hempstead,* 2.

[6] Frances Manwaring Caulkins, *History of New London, Connecticut* (New London: H. D. Utley, 1895), 355.

[7] Celeste Hazen Pember, *John Pember, the History of the Pember Family in America* (Springfield, Vt., 1939), 13.

[8] *Diary of Joshua Hempstead,* 10.

[9] Caulkins, *History of New London,* 355.

On 23 February 1732/3, Hempstead wrote, "old Goodee Pember died Since I went from home." He had left for Hartford on 14 February.[10]

[10] *Diary of Joshua Hempstead,* 256–57.

SILENCE (SAXTON) POOLE

SILENCE SAXTON, probably a daughter of the Reverend Peter Saxton, was born, probably in Edlington, Yorkshire, England, in the early 1620s, where her father was rector from 1614 to 1640[1]. She probably died at Leeds in Yorkshire and may have married, probably in Boston about 1641, **CAPT. SAMUEL POOLE**, of Boston, Massachusetts, who also died at Leeds.[2]

Silence's father, Rev. Peter Saxton, came to New England in 1640 and served first at Scituate, Massachusetts. "But the unsettled Condition of the Colony, and some unhappy Contention in the Plantation where he lived, put him upon removing first to Boston, then to England in his advanced years." He died at Leeds on 1 October 1651.[3]

Silence "is said to have been a learned Woman and Doctress."[4] If she was indeed the wife of Samuel Poole, who joined the First Church at Boston on the nineteenth day of the fourth month [19 June] 1642, she had a daughter Anne baptized there on the seventh day of the sixth month [7 August] 1642[5] before returning to England.

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[1] Frederick Lewis Weis, *The Colonial Clergy and the Colonial Churches of New England* (Lancaster, Mass., 1936; reprint, Baltimore: Genealogical Publishing Co., 1977), 182.

[2] R. C. Ingraham, "Peter Saxton," *New England Historical and Genealogical Register* 14 (1860): 124. Apparently there is a record, probably a parish record of her death, that links Samuel Poole's wife with Rev. Saxton.

[3] Ingraham, "Saxton," 123–24.

[4] Ibid.

[5] *A Report of the Record Commissioners Containing Boston Births, Baptisms, Marriages and Deaths, 1630 to 1699* (Boston: Boston Municipal Printing Office, 1908), 14; Robert J. Dunkle and Ann S. Lainhart, *The Records of the Churches of Boston*, CD-ROM (Boston: NEHGS, 2002).

MERCY (SANDS) RAYMOND

MERCY SANDS was born at New Shoreham on Block Island, off Rhode Island, about 1665[1] and died at New London, Connecticut, in 1744.[2] She married at Block Island, on 29 April 1683, **JOSHUA RAYMOND**,[3] born at New London, on 5 September 1660[4] and died at New Shoreham, Block Island in 1704,[5] son of Joshua and Elizabeth (Smith) Raymond.[6]

Mercy, her parents, and three older siblings had moved from Portsmouth, Rhode Island, to New Shoreham a few years earlier. Her father owned one-sixteenth of the island and was the representative to the General Court of Rhode Island. For many years her mother was the only doctor on the island.[7] Her mother brought her up to follow her calling of doctress. When the mother died, she willed Mercy her chest—undoubtedly a medicine chest.

On 29 April 1683, Mercy married Joshua Raymond of New London. He was the grandson of Richard and Judith (——) Raymond of Salem, Massachusetts, and Norwalk, and later Saybrook, Connecticut,[8] and the oldest child of Joshua and Elizabeth (Smith) Raymond of New London. Joshua, Senior, died on 24 April 1676. The widowed mother married George Dennis of Long Island on 26 January 1681.[9] Joshua was only sixteen when his father died, leaving Joshua and five younger sisters, two

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[1] Malcolm Sands Wilson, *Descendants of James Sands of Block Island, with Notes of the Walker, Hutchinson . . . Families* (New York: privately published, 1949), 83.

[2] Torrey, *New England Marriages*, 613, but "Mrs. Mercy Raymond died 3 May, 1741, in her 78th year" ("Inscriptions at East Lyme, Connecticut," *New England Historical and Genealogical Register* 79:73). The old inscription may possibly have been misread, due to aging).

[3] Barbour Collection of Connecticut Vital Records, "New London, Connecticut, Births, Marriages, Deaths, 1646–1850," (Conn. State Library, 1919), 1:17. "Joshua of New London; Mercy of Block Island."

[4] New London Vital Records, 1: 3, died 1704.

[5] Frances Manwaring Caulkins, *History of New London, Connecticut from the First Survey of the Coast in 1612 to 1860* (New London: H. D. Utley, 1895), 293.

[6] Ibid., 292.

[7] See Sarah (Walker) Sands herein.

[8] Robert Charles Anderson, *The Great Migration Begins* (Boston: NEHGS, 1995), 3:1503.

[9] Caulkins, *History of New London,* 292; *The American Genealogist*, 11:12.

additional children having died in infancy.[10] Born in Salem, Joshua Sr. had moved to New London, Connecticut, where he served as deputy to the General Assembly in 1669. He was appointed Cornet of the New London Troopers in 1672 and was Commissary in King Philip's War, 1675."[11]

In 1694, when Mercy's father James Sands made his will, he left her the lands "already given to her."

Joshua Raymond died in 1704 "at the home seat of the Sands family," which he had bought from his brother-in-law (——) Niles, husband of Mercy's sister, Sarah.[12] The home was located near the seashore, in a lonely and exposed spot. Joshua was often in New London on business so Mercy had much of the care and maintenance of the homestead. Here she reared her children and carried on her medical practice as taught by her mother, being described as a woman of great thrift and energy.[13]

Tradition tells a fanciful story about Mercy and the famous pirate, Captain Kidd (1645?–1701), which is believed to be part truth, part fiction. The pirate is said to have come ashore and commandeered Mercy's house for his headquarters. Rather than oppose him, Mercy found it best to play the part of hostess. She prepared feasts for him and the lady he called his wife and supplied him with provisions for a lengthy time. It is said that when he was ready to leave, he ordered her to hold out her apron, which he then filled with handfuls of gold, jewels, and other provisions in return for her hospitality.[15]

In May 1696 Joshua Raymond was one of several men, freemen of New Shoreham, who were admitted freemen of the Colony of Rhode Island. He later returned to New London, where his descendants lived.[16] The Raymonds moved to New London in 1704, the year of Joshua's death.

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[10] James Savage, *Genealogical Dictionary of the First Settlers of New England,* 4 vols. (Boston, 1860–62; reprint, Baltimore: Genealogical Publishing Co., 1965), 3:513.
[11] *An Index of Ancestors and Roll of Membership of the Society of Colonial Wars* (New York General Assembly, 1922), 392.
[12] Caulkins, *History of New London,* 293.
[13] Ibid.
[14] Ibid.
[15] Ibid.
[16] *New England Historical and Genealogical Register,* 106:180, citing Bartlett, ed., Rhode Island Colony Records, 3:311.

In 1714 a grammar (secondary) school was started in New London. By 1721 the farmers in the North Parish commenced a grammar school. There was great controversy over the payment of taxes for the new school. Six hundred acres of land had been laid out in the North Parish near the borders of Lyme as school land. Mrs. Raymond and Mr. Merritt purchased it. The school money produced by the sale was one hundred and twenty pounds, which was divided, one half for the school in the town plot, and the rest for the schools established in different districts.[17]

A writ dated 15 December 1721 regarding a land dispute between James Sands of Oyster Bay in New York and Nathaniel Dun of New Shoreham, mentions its boundaries, including land to the north belonging to Mercy Raymond.[18] Several depositions included, "Joshua Rayman occupied the property in behalf of Samuel Sands who then lived at Cow Nec . . . Samuel kept a flock of sheep on Block Island and Raiman mowed the meadow land that James now sues for . . . it was called Samuel Sands' land upwards of twenty years since." Mrs. Mercy Raymond, aged about fifty-six, deposed on 8 June 1722 that she heard her father say that he "was much consarned for his son, Samuel in that he hath not what he ought to have in a will I made when I was sick last but since the lord has been pleased to bring me to my right mind I shall give to him the land in the neck part of my great lot lying on the east side of the great path . . . and immediately had an instrument drawn according to his desire and resolution and, delivered it into my hand as in trust in his hand who kept possession of it till a disposal was made of it." Peter Ball deposed "to my sarting knowledge Mrs. Mercy Raymond had the land that Jonathan Rogers of New London sold to Doctor John Rodman Junior of Flushing on Long Island . . . it hath been in Mrs. Raymond's and my possession this twenty-five years or so . . . did formerly belong to Samuel Sand of Cow Neck on Long Island in the Government of New York." The verdict was for the plaintiff.[19]

On 22 February 1720/21, a committee was formed to settle disputes regarding the Indian lands at Mohegan where Joshua Raymond had had a farm. No place for a meetinghouse had been chosen until 17 January, when John Merritt and Mercy Raymond gave two acres out of a farm then occupied by Major Merritt on Raymond Hill for a church and churchyard or burial place. Raised in 1723, this became the second Congregational

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[17] Ibid., 399–400.

[18] Jane Fletcher Fiske, *Gleanings from Newport Court Files, 1659–1723* (Boxford, Mass: privately published, 1998), no. 143.

[19] Ibid.

Church of New London, called "a solitary beacon in the center of a mighty forest." Mrs. Raymond and her son Joshua occupied one of the four most important pews, those beside the pulpit and opposite, beside the doors.[20]

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[20] Ibid.

HANNAH (BRADFORD) RIPLEY

HANNAH[3] BRADFORD, daughter of Major William and Alice (Richards) Bradford and granddaughter of Governor William Bradford, was born at Plymouth, Massachusetts, on 9 May 1662.[1] She died at Windham, Connecticut, on 28 May 1738 at age seventy-five and was buried in the Windham Cemetery.[2] She married at Plymouth, on 28 November 1682, **JOSHUA RIPLEY**. He was born at Hingham, Massachusetts, on 9 November 1658, son of John[2] and Elizabeth (Hobart) Ripley of Plymouth.[3] Joshua died at Windham on 18 May 1739 at age eighty and was buried in the Windham Cemetery.[4]

Hannah and Joshua were in Norwich, Connecticut, by 10 October 1688 and at Windham on 23 March 1691,[5] "where she began the practice of medicine that was to continue for over half a century." However, her first experience with doctoring may have been when her father was wounded during the Great Swamp Fight in 1675. His recovery was tedious, and he needed a great deal of care.[6] She apparently was trained in the tradition of her great-uncle, Dr. Samuel Fuller, of the *Mayflower,* because "Fifty years after Dr. Fuller's death [in 1633], Dr. Hannah was applying the medical techniques that the former employed in Plimoth Plantation."[7] One author described her as "A woman of superior education, a most worthy, virtuous and ingenious gentlewoman."[8]

John was town clerk at Windham in 1692 and was one of the first justices of the peace in Connecticut, appointed in May 1698. He served as deputy to the General Assembly a number of times. They owned sixty acres of land on both sides of Merricks Brook in Windham, where they raised twelve children.[9]

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[1] Ruth Gardiner Hall, *Descendants of Governor William Bradford* (New York: Bradford Family Compact, 1951), 9.
[2] Barbour Collection of Connecticut Vital Records, citing Windham vital records, 1:188; "Charles R. Hale Collection [of Cemetery Inscriptions and Newspaper Notices of Marriages and Deaths]," (1933–34), at the Connecticut State Library, Windham, 281.
[3] Hall, *Bradford,* 9.
[4] Barbour Collection, from 1:188; Hale, Windham, 281, which transcribed his name as "Joseph" but gives the same date.
[5] Hall, *Bradford,* 9.
[6] Col. Harry F. Pierce, "Dr. Hannah Bradford Ripley: A Tribute to the Matriarch of Women Physicians in Colonial America," *Mayflower Quarterly* 58 (1993): 30–31.
[7] Ibid.
[8] Hall, *Bradford,* 9.
[9] Ibid.

Map of Block Island, Rhode Island, from S.T. Livermore's History of Block Island, Rhode Island (1877). *Sands' Pond is at the lower center right, and the Block Island Cemetery is at the base of Great Pond in the center of the map.*

SARAH (WALKER) SANDS

SARAH WALKER was born say 1628, before her parents' emigration to America,[1] and died at New Shoreham (Block Island), Rhode Island, in 1708,[2] the daughter of John and Katherine (——) Walker.[3] She married, probably at Portsmouth, Rhode Island, before 18 March 1648,[4] **JAMES SANDS**, born probably in England but possibly in Virginia in 1622,[5] died at Block Island, 13 March 1695.[6]

Sarah Walker was about five years old when she sailed across the Atlantic to America with her parents. Nothing is known of their original whereabouts. They arrived in Roxbury, Massachusetts, by 1633, when her father was admitted to church membership there. By 1637 they were in Boston. Sarah's father, John was listed, 20 November 1637, as one of the men to be disarmed as an adherent of Anne Hutchinson. Perhaps the move to Boston and then to Rhode Island resulted from the influence of the religious teachings of Anne Hutchinson, who was banished from Boston because of her Antinomianism.[7] There was a close bond between the Walker and Hutchinson families over the years. Malcolm Sands Wilson, in *Descendants of James Sands of Block Island*, states that John Walker's wife was Katherine Hutchinson, daughter of Edward Hutchinson, who was a brother of William Hutchinson, husband of Anne (Marbury) Hutchinson.[8]

When the religious controversy surrounding Anne Hutchinson became so great that a synod of New England ministers ordered her and several of her friends to leave the Massachusetts Bay Colony, they departed for Rhode

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[1] Robert Charles Anderson, *The Great Migration Begins: Immigrants to New England, 1620–1633* (Boston: NEHGS, 1996), 3:1907.

[2] Jane Fletcher Fiske, *Gleanings from Newport Court Files* (Boxford, Mass.: privately published, 1998), no. 143 [1772], as cited from "New Shoreham's Old Book of Records," 305.

[3] Anderson, *Great Migration Begins*, 3:1906.

[4] Anderson, *Great Migration Begins,* 3:1903, 1907; Robert Huber, "How a Pilgrim Friend, Archbishop Sandys, Lost His Head," *Mayflower Quarterly* 64 (1998): 51.

[5] John Osborne Austin, *Genealogical Dictionary of Rhode Island* (reprint, Baltimore: Genealogical Publishing Co., 1982), 170.

[6] Austin, *Genealogical Dictionary,* 170; epitaph from Temple Prime, *Descent of Comfort Sands and of His Children* (New York: Devinne Press, 1886), 1.

[7] Anderson, *Great Migration Begins*, 3:1906.

[8] Malcolm Sands Wilson, *Descendants of James Sands of Block Island, with Notes on the Walker, Hutchinson, . . . Families* (New York: privately published, 1949), 83.

Island.[9] In January 1638, John Walker and others on the Boston list had moved their families to Portsmouth, Rhode Island. He became a freeman on 7 March 1638.[10] He was "one of the eighteen who in January 1638 signed the compact incorporating themselves into a body politic, to found a state, Rhode Island, on the basis of civil and religious liberty."[11]

On 10 February 1639/40, Walker received a grant of one hundred acres of land there. So Sarah spent her years from age ten to twenty in Portsmouth. It seems likely that she learned a great deal about medicine and midwifery from Anne Hutchinson until the latter's departure for Dutch territory.

The date and place of Sarah's marriage to James Sands is not known, nor is his birth information. Tradition has pointed to his birth in Reading, co. Berks, England, but this has not been confirmed. A recent undocumented article names him as a direct descendant of Edwin Sandys, Archbishop of York, who died in 1588, but it is based on earlier erroneous writings.[12] Wilson, in his Sands genealogy devotes several pages to this theory, finding no actual proof. He speculates that James Sands was in some way related to the family of the archbishop, and, the family being Loyalists, he was sent to America at the age of sixteen to escape from the Parliamentarians.[13]

James Sands reportedly came from England to Boston with the Hutchinsons in 1637 and was with them in Vreeland (Pelham, New York) in 1642.[14] He was a housewright and was building a house for Mrs. Anne Hutchinson in Westchester when he was warned by the Indians to leave.[15] He had taken a partner with him, and, being short on meat, had sent the assistant for provisions. Several Indians appeared to him during his work, shouting, then sitting down. Then they gathered his tools, placed his broad-axe on his shoulder and the tools in his arms, making signs for him to depart. Continuing his work, he ignored them. They went away but soon returned and repeated the action. Again he continued work. Surprisingly, they went away again.[16]

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[9] Ibid.
[10] Anderson, *Great Migration Begins*, 3:1906–7.
[11] Wilson, *James Sands of Block Island*, 82–83.
[12] Robert Huber, "Pilgrim Friend," 52.
[13] Wilson, *Descendants of James Sands of Block Island*, 69–75.
[14] Ibid., 3.
[15] Ibid., 76.
[16] Prime, *Descent of Comfort Sands*, 28, citing Massachusetts Historical Society, 3d ser., 6.

Apparently the housewright James Sands was one of the small group of colonists who had accompanied Mrs. Hutchinson to New Netherlands, according to the writings of his grandson, Rev. Samuel Niles.[17] Anne's beloved husband, William, had died, and without him she felt she should go where the long arm of Massachusetts' justice could not reach her. Her house was on a lonely site in Pelham Bay called Anne's Hoeck (neck), by a river later named Hutchinson, in Dutch territory. However, not too long after her arrival, she and all her family except her ten-year-old daughter Susannah were massacred in a war between the Dutch colonists and the Indians.[18] Her followers dispersed, and James Sands, among others, returned to Portsmouth, Rhode Island, where he later married Sarah Walker.

James was in Portsmouth, Rhode Island, by 5 October 1643, when he received a grant of land next the round meadow.[19] He married Sarah sometime before her father, John Walker, wrote his will on 18 March 1647/8 at Portsmouth, leaving his

> daughter Sands twenty acres of land beginning next to Mr. Browning's at the seaside and from thence up to the mill path, and there to butt against my daughter Mary's twenty acres, and if she die childless then . . . this twenty acres shall fall unto her husband James Sands & his heirs forever; . . . the work my son-in-law is now doing he shall have the benefit of it as we have formerly agreed . . . my house with the land that is left shall be my wife's and after her decease shall fall to my two daughters to be equally divided between them.[20]

In her undated will, written before 2 April 1654, Sarah's mother, Katherine Walker, bequeathed movables to her and named her two daughters, Sarah and Mary to be her executors.[21] On 3 December 1656, James Sands and his brother-in-law received fifty acres of land from the proprietors of

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[17] Gary Boyd Roberts, *Genealogies of Rhode Island Families*, from the *New England Historical and Genealogical Register*, 2 vols. (Baltimore: Genealogical Publishing Co., 1989), 2:332.

[18] Selma R. Williams, *Divine Rebel, The Life of Anne Marbury Hutchinson* (New York: Holt, Rinehart and Winston, 1981), 194.

[19] Austin, *Genealogical Dictionary*, 170.

[20] Anderson, *Great Migration Begins*, 3:1906, citing Portsmouth, R.I., Town Records, 421/2.

[21] Ibid., Portsmouth Town Records, 422/23.

Portsmouth, "it being an old grant to John Walker, deceased."[22] On the same date, James Sands bought of William Earle (his brother-in-law) the fourteen acres they received from the widow Walker, deceased.[23] In 1655 James Sands became a freeman at Portsmouth. Two years later he was chosen to be commissioner but was ill and unable to fulfill the office. In 1659 he purchased additional property at Portsmouth.

In the spring of 1661 the Sands family moved to Block Island, taking with them their three oldest children, John, Sarah, and Samuel—all born at Portsmouth. The island, named for the Dutch trader Adrian Block, is about ten square miles, some fourteen miles south of Rhode Island, at the juncture of Long Island Sound and Narragansett Bay. It was inhabited by Narragansett Indians, who called it Manisses (Island of the Little God). There the Manisses had cruelly murdered and dismembered John Oldham, trader from the Massachusetts Bay Colony, because of his relationships with their enemies, the Pequot Indians, in 1636. In reprisal, John Endicott claimed the island for the Massachusetts Bay Colony, for himself, and three others. However, they made no effort to settle the heavily wooded island.

In 1660 sixteen persons seeking religious freedom, all except the Sands family from Massachusetts Bay Colony, bought Block Island for four hundred pounds.[24] They sailed from Taunton, Massachusetts, and came ashore on 6 April 1661 at 26 Cow Cove, near Sandy Point, at the northern tip of the island.[25] At this spot, descendants of the first settlers erected a granite monument called Settlers' Rock in 1911. In 1664 a charter from King Charles II transferred jurisdiction from the Massachusetts Bay Colony to that of Rhode Island, incorporating the island under the name of New Shoreham a few years later. There were then about two hundred settlers, including thirty freeholders. They engaged mostly in fishing and raising sheep.[26]

James Sands received lot number twelve in the north end of the island, as well as lots fourteen and fifteen in the southeast with John Glover. He owned one-sixteenth of the island and was for some years the most prominent man there, holding several public offices. As constable, in 1664,

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[22] Ibid., Portsmouth Land, E 1:530.
[23] Austin, *Genealogical Dictionary,* 170.
[24] Austin, *Genealogical Dictionary,* 170.
[25] Chilton Williamson Jr., *Saltbound: A Block Island Winter* (New York: Methuen 1980), 6.
[26] Ibid.

he was ordered to set the rate for Block Island in 1660. In 1665 he was deputy from Block Island to the General Assembly. He filled numerous other important positions in the town. In 1671 he and wife Sarah sold property in Portsmouth, Rhode Island.[27] Three more children were born to them at Block Island: James, Mercy, and Edward.[28]

During King Philip's War, James Sands served as captain of the militia and as warden garrisoned his large house for protection of the women and children against attacks by pirates and Indians. It was the only stone house on the island and also served as a hospital (place of refuge for indigent persons).[29] He was a benefactor to the poor, and many persons sought out his house and were supported by him. The house also served as a house of worship, where the inhabitants gathered for religious services every week.[30]

On 3 July 1689, three French privateers landed their crews on Block Island, plundering and killing cattle and making their headquarters at the large and "accomadable" house of James Sands, which was a short distance to the southeast of the Old Harbor.[31]

From the time of her arrival on Block Island in 1661 until her death in 1709, Sarah (Walker) Sands was the only doctor on Block Island.[32] She was described as "a gentlewoman of remarkable sobriety and piety, given also to hospitality. As the only doctress and midwife, she received very little, and often no reward. Her skill in surgery was very great.[33] She was referred to as Mrs. Sarah Sands, the famous doctor. While she undoubtedly learned much about medical practice from Anne Hutchinson during her younger years in Portsmouth, Rhode Island, she is also thought to have learned some of her skills from the local Indians on Block Island after her removal there. "Legend says she could cure snakebites, a skill attributed to the Native Americans."[34]

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[27] Austin, *Genealogical Dictionary,* 170.
[28] Wilson, *James Sands,* 3.
[29] Ibid.
[30] Prime, *Comfort Sands,* 30.
[31] Ibid.
[32] Wilson, *James Sands,* 76.
[33] Prime, *Comfort Sands,* 30.
[34] Mark Choquet, "Correcting Local History: The Identity and Origin of Dr. Moses Baker, Sr. of Braintree, Massachusetts," *National Genealogical Society Quarterly* 87 (1999): 21.

Sarah's grandson tells the story of her little girl who was drowned. Sarah was sewing when her servant asked to take the child to the field with her. Sarah refused, saying that there was a millpond that the small child might fall into, and that she would watch her. Sarah sat by the doorway, presently asking the child to hand her some cloth from a table. She became inattentive, and the child left by a different door. A neighbor later appeared to announce that the child had fallen into the millpond. The mother "often lamented, in pretending to be her child's keeper."[35]

The grandson tells another anecdote of Sarah's three elder sons, who were sailing from Long Island to Block Island, bringing the small child of one of them to stay with the widowed Sarah for a time. The boat was struck by lightning, and they thought the child to be dead, but she was unharmed. Nor were the others hurt except that they were nearly blinded temporarily.[36]

James made his will on 18 June 1694, naming Sarah as executrix and leaving all of his estate, both real and personal, to her for life. To sons James, Samuel, and Edward he left real estate, and to his married children, son John, daughters Sarah Niles, and Mary Raymond, the lands already given them. The homestead and mill went to Edward, the youngest son. Sarah received all the stock and household goods. The inventory included four hundred acres, fifty-six cattle, three hundred sheep, thirty swine, and other animals. A Negro woman was also named.[37]

James was buried in the public cemetery, high on a hill at the center of the island, where there is a large recumbent sandstone slab with the inscription:

Here lyes In
Terred the body
of Mr. James Sands,
Seniour aged 73
Years departed
This life March
The 13 1695.[38]

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[35] Prime, *Comfort Sands,* 31.
[36] Ibid., 32–33.
[37] Ibid., 3.
[38] Ibid.

Five years later, his widow Sarah disposed of two Negro females, a Negro girl, and a Negro boy to several of her grandchildren. The girls were to be freed at thirty and the boy at thirty-three.[39]

On 17 October 1703, the widow Sarah made her will, which was proved on 13 June 1709. The youngest son, Edward, inherited the estate and was named executor. Livestock, equally divided, was left to all five children: John, James, Samuel, Sarah Niles, and Mercy Raymond, as well as grandchildren. Special note is made of the gift of a chest to daughter Mercy Raymond; this was probably a medicine chest, as Mercy, too, was a doctress, trained by her mother.[40]

Sarah gave fifty years' service to the people of Block Island as a doctress. She also left a legacy of medical care through some of her descendants. Sarah's son, Edward, married Mary, daughter of Ann (Alcock) Williams,[41] granddaughter of the doctress Sarah (Palgrove) Alcock and Doctor John Alcock.[42] Sarah Sands, daughter of Edward and Mary, married Doctor Tiddeman Hull, and she inherited the Sands homestead on Block Island.[43] John Sands, grandson of Sarah Sands by her son John, married Catherine, daughter of Robert and Ann (Alcock) Guthrie. She was a half-sister of Mary Williams who married Edward Sands, above.[44]

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[39] Austin, *Genealogical Dictionary,* 170.
[40] See Mercy (Sands)Raymond herein.
[41] See Sarah (Palgrave) Alcock herein. See also *The American Genealogist* 24:72–74 regarding Palgrave Williams who became a pirate.
[42] "Nathaniel Williams of Boston," *The American Genealogist* 29:218.
[43] Wilson, *James Sands,* 7.
[44] Ibid.

JOANNA (——) (——) SMITH

JOANNA (——) was born in England about 1614 and died at New London, Connecticut, in 1687, aged about seventy-three.[1] She already had her daughter Elizabeth when she married, about 1640, **JOHN SMITH**, born in England probably about 1609, died at New London, Connecticut, in early 1680.[2]

John probably came to America with his brother Nehemiah in 1638. On 29 July 1639, the Boston town council "granted a great lot to our brother John Smith, Taylor, at Muddy River for three heads."[3] In 1653 the Smiths were living in Boston, John being either a "nailer" or a "taylor," when he purchased land in Mystic, Connecticut.[4] He was granted a house lot at New London on 9 August 1653, was appointed commissioner of customs for the port of New London in March 1658/9, and served on many other committees.[5]

John made his will in 1680, giving his estate to his widow Joanna. However, his nephew Edward contested the will, claiming that he "had been led to believe he should inherit most of the estate." H. Allen Smith transcribed the court's records in full.[6] Joanna testified, "I helped in getting the estate, the bare rents my husband knew would not maintain me, who he knew he was to leave blind and sickly and aged. If he did in former times say he would do more for Edward, and less for me, it is to be supposed that those purposes were upon his view of things as they stood when I was well able to live by my chyrurgery, but now I am blind and cannot see a wound much less dress it or make salves . . ."[7]

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[1] Celeste Hazen Pember, *John Pember: the History of the Pember Family in America* (Springfield, Vt., 1939), 13.

[2] H. Allen Smith, *A Genealogical History of the Descendants of the Rev. Nehemiah Smith of New London County, Conn., with Mention of his Brother John and Nephew Edward, 1638–1888* (Albany, N.Y.: Joel Munsell's Sons, 1889), 28, 31.

[3] Smith, *Smith,* 28, citing Boston Town Records, vol. 2, p. 41.

[4] Smith, *Smith,* 28, discusses the error of Savage and Caulkins in reading the deed as "Naylor" rather than "Taylor."

[5] Ibid., 29–30.

[6] Ibid., 31–46.

[7] Ibid., 46.

DEBORAH (VICKER) STALBIRD

DEBORAH VICKER, was born on 21 May 1755,[1] her origins unknown. She probably died at Jefferson, Coös County, New Hampshire, after 1810.[2] She married, certainly by 1797 and perhaps earlier, **RICHARD STALBIRD**,[3] who was born on 8 January 1727.[4] Deborah's Bible does not include marriage dates but does say "Richard Stalbird and Lenora(?) H. Stalbird," implying that Richard had a previous marriage to which the first two children, born in 1782 and 1788 were probably born. Three other children were born in 1803, 1804, and 1806.[5]

This may be the "Mrs. Deborah Vickers" who had a son born, probably at Somersworth, New Hampshire on 29 March 1773 named Aaron Wentworth.[6] This suggests that Deborah may have had a first marriage but also implies that Aaron was illegitimate, probably fathered by a man surnamed Wentworth.

> In 1776 a woman afterward known as "Granny" Stalbird came from Portsmouth with the family of Col. Whipple, who settled in Jefferson, and resided with them a number of years, and was undoubtedly a most excellent nurse; but she styled herself a "doctor," and had a great reputation in certain families for the art of dealing diseases.[7]

The *History of Coös County* continues:

> She lived here eighteen months before she saw a white woman. She brought with her the first Bible in the town, for which she paid ten weeks' work, at fifty cents a week. Her strong mind, energetic will, and remarkable physical endurance gave her immense influence among the

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[1] "Stalbird Family Bible Record," *New Hampshire Family Records*, 2 vols. (Bowie, Md.: Heritage Books, 1994). The Bible itself given to the Jefferson Town Library in 1989. A photograph of this Bible and its title page appears facing page 81 in George C. Evans, *History of the Town of Jefferson, New Hampshire, 1773–1927* (Manchester, N.H.: Granite State Press, 1927).

[2] She was probably living at the 1810 census (see below).

[3] *History of Coös County, New Hampshire* (Syracuse: W. A. Fergusson, 1888), 409.

[4] "Stalbird Family Bible Record."

[5] Ibid.

[6] "The Diary of Master Joseph Tate of Somersworth, N.H.," a manuscript at the New England Historic Genealogical Society, *New England Historical and Genealogical Register* 74 (1920):50.

[7] *History of Coös County*, 348.

> Indians and settlers of a broad extent of territory. Tradition tells us that she made the first maple sugar of the settlement. . . . Col. Whipple paid her over a year's wages in depreciated Continental currency, which he knew to be nearly valueless. When she learned of the character of the pay, she quietly waited until the Colonel came again from Portsmouth, when she remonstrated with him in such a forcible manner that he gave her a choice of any unsold fifty acres in the town, in addition to what she had been paid. She chose the lower half of lot No. 10, range 6. In the deed made by Col. Whipple, December 10, 1797, the consideration is given as "one dollar duly and truly in hand paid before the delivery hereof, *and the love I bear* to the said Deborah Vicker." She at once employed Benjamin Hicks to fell some trees and begin a clearing. Returning to Portsmouth in a few months, she married Richard Stalbird, and the next spring came to Jefferson. Mr. Stalbird thought this land too rocky, and exchanged it with Col. Whipple for the upper half of the lot. Here Mr. and Mrs. Stalbird settled and made their life residence. In later years she added to her natural great skill in nursing a knowledge of Indian remedies, and travelled, an angel of mercy, through northern New Hampshire, braving all kinds of dangers to relieve suffering, and was welcomed everywhere as "Granny Stalbird."[8]

However, the 10 December 1797 record, as copied for Coös County, is not worded as above. Joseph Whipple of Portsmouth deeded the fifty acres in lot 10, range 6, "in consideration of my good will and the sum of one shilling paid by "Deborah Stalbird, the wife of Richard Stalbird of Jefferson."[9]

Evans, in his *History of the Town of Jefferson,* quotes from other sources, further descriptions of Granny Stalbird. For example, from the Stratford History: "She lived in Jefferson and on horse back with hood and long plaid cloak and a bag of medicine, she was a familiar and often welcome object." She had "a masculine, though a kindly face."[10]

In 1790 Richard "Starbord" was enumerated at the town of "Dartmouth" with, in addition to himself, three males under sixteen and one female.[11] A

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[8] *History of Coös County,* 408–9.

[9] Coös County Land Records, copied from Grafton Deeds, G5:404.

[10] Evans, *History of Jefferson,* 104, from Jeannette R. Thompson, *History of the Town of Stratford, New Hampshire, 1773–1925* (Concord, N.H.: Rumford Press, 1925), 247–48, which in turn quotes at length from J. H. Spaulding, *Historical Relics of the White Mountains* (Boston: Nathaniel Noyes, 1855; reprint, Lincoln, N.H.: Bondcliff Books, 1998).

[11] 1790 U.S. Census, Dartmouth, Grafton Co., N.H., roll 5, p. 31.

petition for the incorporation of the town on 29 May 1793, includes Richard Stalbird's signature.[12] By 1800 the town name had been changed to Jefferson. Richard, his name still spelled "Starbord," was recorded with one male 10–16, one 16–26, himself 45 or older, and a female also over 45.[13] Finally in 1810 at Jefferson, Richard and one female were both 45 or older. Listed just below was Nathaniel Starbord with a male under 10, one 10–16, himself over 45 and a female 10–16.[14]

Extant tax lists for Jefferson, which begin in 1800, first show "R. Stalbert" on an "Invitory" and reveal that, probably because he was elderly, he was not taxed on his poll. He had a horse, two oxen, and three cows. The lists continue, with various spellings of the name (Starbords, Stalbort, Stalbird and Stabbord) until 1810, when only Nathaniel Stalbird is listed. However, on 1 May 1810 the town voted to extend the North District to take in various lands, including that of Richard Stalbird.[15] In 1927 the land was still in the family, owned by Nellie (Stalbird) Cook.[16] Unfortunately, probate records for Coös County for the period are lost.

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[12] Evans, *History of Jefferson*, 46.
[13] 1800 U.S. Census, Jefferson, Grafton Co., N.H., roll 20, p. 402.
[14] 1810 U.S. Census, Jefferson, Coös Co., N.H., roll 25, p. 13.
[15] Jefferson Town Records, State Copy, 1:18, 22, 35, 48, 54, 67, 70, 86, 87, 98, 112, 113, 115.
[16] Evans, *History of Jefferson*, 103.

Facsimiles of pen and ink sketches of Ezra Stiles and his wife Elizabeth by Sir John Honeywood, as composed in 1796.

ELIZABETH (HUBBARD) STILES

ELIZABETH HUBBARD was born at New Haven, Connecticut, on 3 July 1731, the daughter of John and Elizabeth (Stevens) Hubbard.[1] She died on 29 May 1775, probably at Newport, Connecticut.[2] She married on 10 February 1757 the minister and scholar **EZRA STILES**, who was born at New Haven on 29 November 1727, son of the Reverend Isaac and Kezia (Taylor) Stiles.[3] He died at New Haven in his sixty-eighth year.[4] He married second, in 1782, the widow Mary (Cranston) Checkley, daughter of Benjamin and Bathsheba (Coggeshall) Cranston of Newport, Rhode Island.[5]

Elizabeth Hubbard was the fourth of eight children of Col. John and Elizabeth (Stevens) Hubbard, of New Haven, and their first daughter. She was named for her mother who was a great-granddaughter of Governor William Bradford of the *Mayflower*. The family had moved to New Haven from Killingly, Connecticut, about four years prior to her birth. She was only five when her younger brother, William, died at age four. When she was fourteen, her mother died at age forty-two, leaving younger children, aged two, four, and six.[6] Following the customary year of mourning, on 13 September 1745, Elizabeth's father presented her with a stepmother, Mary (Dickerman) Todd, whom he married at New Haven.[7] Later, he would marry a third time, but not until after Elizabeth's own marriage.[8] There were no additional children, either by the second or third marriages.

At twenty-six, Elizabeth married, at New Haven, a promising young minister's son, three years her senior, Ezra Stiles.[9] He had gone to Newport, Rhode Island, in 1755 to become the minister at the Second

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[1] *New Haven, Connecticut, Vital Records,* 1:368.
[2] Franklin Bowditch Dexter, *The Literary Diary of Ezra Stiles,* vol. 1 (New York: Charles Scribner's Sons, 1901), 562–66.
[3] *New Haven, Connecticut, Vital Records,* 1:368.
[4] Dumas Malone, ed., *Dictionary of American Biography,* vol. 18 (New York: Charles Scribner's Sons, 1936), 20.
[5] Ibid. *Register* 79 (1925): 259–60.
[6] Robert S. Wakefield and Lee D. Van Antwerp, *Mayflower Families in Progress: William Bradford of the Mayflower* (Plymouth: General Society of Mayflower Descendants, 1987), 36.
[7] *New Haven, Connecticut, Vital Records,* 1:545.
[8] Ibid., 2:160.
[9] Malone, ed., *Dictionary of American Biography,* 18:18.

Congregational Church there, and now established and turned thirty, he was ready for marriage. His background was impeccable. He was the son of the Reverend Isaac and Kezia (Taylor) Stiles.[10] In 1746 he had graduated from Yale College, where he had received both his AB and AM degrees. Later (1754) there was an honorary degree of AM from Harvard College, study at Edinburgh University, at Dartmouth, and at Princeton. From 1749 to 1755 he was a tutor at Yale.[11]

During the years at Newport, Elizabeth gave birth to two sons and six daughters while managing their home and attending to the duties of a minister's wife. Notwithstanding, she found time to become a doctress. The Reverend Ezra, in the meantime, became librarian of the Redwood Library and came to be known as "the most learned man in New England."[12] He kept a diary from 1727 to 1795, which was later published in three volumes by Charles Scribner's Sons. In it he gave tribute to Elizabeth thus: "She had considerable medical and chirurgical skill by which she was able to do much good. Indeed, when she went among the sick, she relied more on her skill than on many of the physicians."[13]

In her fortieth year, Elizabeth had her portrait painted by Samuel King (1749–1819), a painting in oil on canvas, now owned by the Yale University Art Gallery.[14] Her expression is solemn, thoughtful, and compassionate, her appearance tidy, immaculate in the dress of the day. Her sleeves rolled back as if ready for work, in her right hand she holds a flower, symbolizing perhaps all those plants used as medicines while caring for her fellow man. This is the only portrait of a colonial doctress now known to exist.

Following Elizabeth's death in 1775 at age fifty-four, the Reverend Mr. Stiles left Newport to become the pastor at Dighton, Massachusetts, in 1776.[15] He left there after a year to accept the call of a Portsmouth, New Hampshire, church. From Portsmouth, he returned to his childhood home

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[10] *New Haven, Connecticut, Vital Records,* 1:368.
[11] Malone, *Dictionary of American Biography,* 18:18–21. Frederick Lewis Weis, *The Colonial Clergy and the Colonial Churches of New England* (Lancaster, Mass.: Society of the Descendants of the Colonial Clergy, 1936), 194.
[12] Malone, *Dictionary of American Biography,* 18:18.
[13] Dexter, *Diary of Ezra Stiles,* vol. 1, 562–66.
[14] Robert I. Goler, *Early American Medicine: A Symposium* (New York: Fraunces Tavern Museum, 1987), 11.
[15] Dexter, *Diary of Ezra Stiles,* vol. 1, 562–66.

of New Haven to become president of Yale.[16] He married second, the widow Mary (Cranston) Checkley, daughter of Benjamin Cranston. He died at New Haven "of bilious fever" at sixty-eight, being "his own doctor."[17] No doubt he had learned much of doctoring from his wife, Elizabeth, the doctress.

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[16] Henry R. Stiles, *The History of Ancient Windsor,* vol. 2 (1892; Somersworth, N.H.: New Hampshire Publishing Co., 1976), 708–11.
[17] Malone, *Dictionary of American Biography*, 18:20.

DOROTHY (BULKELEY) TREAT

DOROTHY BULKELEY, daughter of the Rev. Dr. Gershom[2] (Peter[1]) and Sarah (Chauncey) Bulkeley, was born, probably at New London, Connecticut, about 1662.[1] She was of Glastonbury, Connecticut, when she died shortly before 7 June 1757.[2] She married on 5 July 1693, **LT. THOMAS[3] TREAT**.[3] He was born at Wethersfield, Connecticut, on 12 December 1668,[4] son of Richard[2] (Richard[1]) and Sarah (Coleman) Treat.[5] Thomas died, probably at Glastonbury but recorded at Wethersfield, on 17 January 1712/3[6] and was buried on the green at Glastonbury, his stone a "large slab of sandstone, raised a little from the ground."[7]

Gershom Bulkeley graduated from Harvard in 1655. In 1661 he became minister of the Second Church at New London, but in 1666/7 he was installed as pastor at Wethersfield. However, he served for only about ten years, after which he "devoted himself to the practice of medicine and surgery, in which he attained much success and reputation. He was also an ardent student of chemistry and philosophy; and was master of several languages, including Latin, Greek and Dutch; and was also an expert

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[1] Henry R. Stiles, *The History of Ancient Wethersfield,* 2 vols. (New York, 1904; reprint, Somersworth, N.H., 1987), 2:151, 153.

[2] Stiles, *Ancient Wethersfield,* 2:153, says only 1757. On 7 June, probably 1757, Isaac Treat was appointed administrator of her estate and inventory was taken on 28 July 1757 (Hartford District Probate, 5495). No record of her death appears in the Barbour Collection of Connecticut Vital Records or the Connecticut State Library index of church records. Nor is a gravestone recorded in either the "Charles R. Hale Collection [of Cemetery Inscriptions and Newspaper Notices of Marriages and Deaths]" (1933–34), Connecticut State Library, or "Glastonbury, Connecticut, Inscriptions, Copied 1914," typescript, copy at the New England Historic Genealogical Society (reprint Salem, Mass.: Higginson Book Co., n.d.). Although she lived in Glastonbury during her married life, she may be the Dorothy Treat admitted to the church at East Hartford on 22 April 1750. Donald Lines Jacobus, *The Bulkeley Genealogy* (1933), 137.

[3] Stiles, *Ancient Wethersfield,* 2:153, 711; Barbour, citing Glastonbury Vital Records, 1:6.

[4] Barbour, citing Wethersfield Land Records, 2:29.

[5] Stiles, *Ancient Wethersfield,* 2:711; John Harvey Treat, *The Treat Family* (Salem, Mass.: Salem Press, 1893), 35.

[6] Stiles, *Ancient Wethersfield,* 2:153; Treat, *Treat Family,* 35–36; Barbour, citing Wethersfield Land Records, 2:29.

[7] Treat, *Treat Family,* 37; Hale Collection, Glastonbury, 30.

surveyor."[8] Thus Dorothy's first few years would have been spent in New London, and she would have come with the family to Wethersfield when about four years old. Probably well educated, she was undoubtedly greatly influenced by her father's medical knowledge.

Thomas Treat was one of the petitioners for incorporation of Glastonbury.[9] He was made lieutenant in 1703. In 1706, 1707, and 1712, he served as a deputy to the General Court. By a special resolution of the governor and council in March 1710/11, he was granted thirty shillings from the public funds "for his extraordinary labour and science as interpreter, and in managing the Indians who served in the expedition to Wood Creek."[10]

Dorothy owned two medical receipt books. One was written by her father, "but the other may actually be her personal collection. . . . While it is not known whether Dorothy acted as a healer herself, she obviously had a fairly advanced understanding of contemporary medical theory. . . ."[11] Dorothy's inventory is very short, containing several pewter items and other household effects. The only book was itemized as "Treets of Faith, 3*d.*"[12]

Thomas Treat made his will on 13 June 1709, "being called forthwith to go upon Her Majestie's service against Canada," naming only his first born son Richard but referring to Richard's brothers and sisters. Wife Dorothy was to be executrix. It was proved on 12 March 1712/3.[13]

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[8] Stiles, *Ancient Wethersfield,* 2:151. See this for more details of his controversial career.

[9] Stiles, *Ancient Wethersfield*, 2:153, 711.

[10] Stiles, *Ancient Wethersfield*, 2:711; Treat, *Treat Family*, 37; J. Hammond Trumbull and Charles J. Hoadley, eds., *The Public Records of the Colony of Connecticut* (New York, 1850–1895), 5:199.

[11] Patricia A. Watson, "The 'Hidden Ones': Women and Healing in Colonial New England," in *Medicine and Healing: The Dublin Seminar for New England Folklife Annual Proceedings, 14 and 15 July 1990* (Boston: Boston University, 1992), 27–29. According to her footnote, these books are in the Bulkeley Collection, Watkinson Library Manuscripts Collection, Trinity College, Hartford, Conn. For the Hartford Medical Society Manuscript Collection, which includes many of Gershom Buckley's materials, see also http://library.uchc.edu/hms/mancol.html.

[12] Hartford District Probate, 5495.

[13] Charles W. Manwaring, *A Digest of the Early Connecticut Probate Records,* 3 vols. (Hartford, 1904–6), 2:314–15. This includes a lengthy transcription of the distribution, which names all the children. The Treat genealogy says, "In 1737, the Glastonbury School Society paid Dorothy Treat, the widow, or daughter, probably of Mr. Treat, £10 for keeping school" (Treat, *Treat Family,* 36.). However, this

Gershom Bulkeley at first wrote in his will, "I appoint my trusty son-in-law Thomas Treat executor," but then in a "P. Script" he added, before signing, "Thomas Treat having died, my daughter Dorothe Treat to be sole executrix." The will is dated 24 November 1713.[14] The will, which gave Gershom's "medical riches" to Dorothy's son Richard, was contested by her brother John, also "a minister-physician like their father."[15]

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could be the "Dorotheus Treat, fifth son" named in the distribution. His twin, Dorothy, is not named therein, but the daughters were not to get the land distributed in the document.

[14] Manwaring, *Digest*, 2:165. Stiles, *Ancient Wethersfield*, at 2:152, says that Richard Treat was to be executor, but at 2:153 says Thomas.

[15] Watson, "The 'Hidden Ones': Women and Healing," 28–29.

SARAH (CALDWELL?) WALKER

SARAH, probably surnamed **CALDWELL**,[1] was born by about 1740 or perhaps somewhat earlier and, about 1758, married **ALEXANDER WALKER**.[2] She died, probably at Goffstown, New Hampshire, in December 1776, as she had a child there on 19 December 1776,[3] and her widower husband married again on 10 September 1777, Peggy Kennedy.[4] Since he appears as a "present settler" on lot No. 50 on a list at Bedford, New Hampshire, in 1738, Walker was probably born by 1717, if not somewhat earlier.[5] He was still living on 14 April 1806, when he acknowledged his sale of a pew in the church at Goffstown, and on 10 November 1806, when "Alexander Walker of Goffstown, Esquire" sold his right in common lands there.[6]

Alexander was probably a son of Andrew Walker, who came from Londonderry, Ireland, in 1714, first to Billerica, Massachusetts, and then to Tewksbury, Massachusetts, where he died on 1 May 1741.[7] Andrew's wife, Jane, and son-in-law, Nathaniel Davidson, were made administrators of Andrew's estate on 27 July 1741. In the same file is the consent of Robert and James Walker of Narragansett No. 5 (the town of Bedford, New Hampshire), dated 25 July 1741, that "our mother Jean Walker and brother Nath[l] Davidson" administer on the estate of "our honr'd father Andrew

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[1] Town of Bedford, *History of Bedford, New Hampshire, from 1737* (Concord, N.H.: Rumford, 1903), 1101.

[2] Hadley, *Goffstown*, 2:536, lists nine children, the first born 3 December 1758; Goffstown Town Records, 1:572, 576.

[3] George Plummer Hadley, *History of the Town of Goffstown, 1733–1920*, 2 vols. (Goffstown, 1924), 2:536. Alexander, as town clerk, recorded the births of his own children, naming his wife Sarah, on pages 309 and 312 [stamped numbers 572 and 576] in volume 1 of the Goffstown records (New Hampshire Town Records series, FHL microfilm 0,015,359).

[4] Hadley, *Goffstown*, 2:536.

[5] *The Diary of Matthew Patten of Bedford, N.H., from 1754 to 1788* (Camden, Maine: Picton Press, 1993), 552, in an appendix, a list of proprietors and present settlers found among Patten's papers.

[6] Hillsborough County, New Hampshire, Deeds, 97:315 (recorded 6 July 1813); 71:432.

[7] *History of Bedford*, 1101. This says that Archibald Stark, father of Gen. John Stark, was uncle to Andrew's two sons Robert and James who settled in Bedford. Another account in the same source says that Andrew died in May 1783 and is buried at New Boston, N.H. This same *History of Bedford* says that Capt. James Walker gave "to his father, Andrew, then residing in Tewksbury, Mass., a power of attorney in 1739 (p. 1101). In fact, Andrew Walker did die at Tewksbury on 1 May 1741 (*Vital Records of Tewksbury, Massachusetts, to the End of the Year 1849* [Salem, Mass.: Essex Institute, 1912], 242, from Congregational Church records).

Walker."[8] Since "Elixander Walker" appears on the 1738 list of settlers at Bedford along with Robert and James, the fact that he did not sign the consent is problematic.

Known as "Squire Walker," Alexander was one of the original grantees of the town, having come from Bedford, New Hampshire. "He took up three lots of land on the northerly side of the Piscataquog River and founded a home on lot No. 4 in the 6th range . . . his other lots being Nos. 4 and 5 in the 5th range." He served as one of the first selectmen and was the first town clerk for twenty-six years. In 1762 he was chosen moderator and from 1769 to 1775 was town treasurer. During the Revolution, he was on the committee of safety.[9] A 1783 tax list shows that Alexr Walker Esq. had three polls, over 300 acres of land, much livestock, and a house valued at £60, evidently much more substantial than others on the list.[10] In 1790 at Goffstown, Alexander was listed with four males over 16, one under, and four females,[11] and in 1800, both he and Alexander Jr., appear on the census.[12] He apparently helped his sons with their debts, lost all his wealth and ended his days being supported by the town.[13]

County historian A. F. Carr wrote, "Mrs. Walker, of Irish origin, extracts teeth, and is the obstetrician of the settlement."[14] However, he could have been referring to Alexander's second wife, Peggy Kennedy. The local historian, referring to Carr's account, assumed Sarah was meant and wrote, "It is said it was her custom in extracting teeth to have the patient sit down upon the floor, she placing his head between her knees and holding it with an immense grip while performing the not painless operation."[15]

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[8] Middlesex County, Massachusetts, Probate, File 23528. Nathaniel Davidson had married at Tewksbury on 2 Nov. 1738 Mary Walker (*Vital Records of Tewksbury*, 184).

[9] Hadley, *Goffstown*, 2:536. Town records, which begin in 1761, show that he was elected clerk and the fifth selectman in that year (New Hampshire Town Records series, Goffstown, 1:258 [using the stamped page numbers]). In 1762 he was chosen moderator, town clerk and first selectman (Ibid., 1:267). His last signature as town clerk was on 21 January 1787, and on 3 March 1788, a new clerk was chosen (1:239, 242).

[10] Goffstown records, 1:50.

[11] 1790 U.S. Census, Goffstown, Hillsborough Co., N.H., roll 5, p. 45.

[12] 1800 U.S. Census, Goffstown, Hillsborough Co., N.H., roll 20, p. 512.

[13] A. F. Carr, M.D., "History of Goffstown," in *History of Hillsborough County, New Hampshire* (Philadelphia: D. Hamilton Hurd, 1885), 301.

[14] Carr, *History*, 301.

[15] Hadley, *Goffstown*, 2:536.

The David and Mary (Hayward) (Fairbank) Whitcomb House at Lancaster (Bolton), Massachusetts. Photo courtesy of Sandra MacLean Clunies.

MARY (HAYWARD) (FAIRBANK) WHITCOMB

MARY HAYWARD, daughter of Joseph and Hannah (Hosmer) Hayward (often spelled "Howard"), was born at Concord, Massachusetts, on 21 September 1667.[1] She died on 5 January 1733/4, in her sixty-seventh year and was buried in the Old Common Burial Ground on the east side of the river in Lancaster, Massachusetts.[2] She married, firstly, at Concord on 24 August 1688, **JONATHAN FAIRBANK**,[3] who was born at Lancaster, Massachusetts on "7.8.1666," [i.e., 7 October 1666], son of Jonas and Lydia (Prescott) Fairbanks.[4] Jonathan was killed by the Indians at Lancaster on 11 September 1697 and was buried in the Old Burial Field there.[5] Mary married, secondly, at Lancaster on 31 May 1700 **DAVID WHITCOMB**, of Lancaster.[6] He was born at Lancaster on 20 February 1668, son of Josiah and Rebecca (Waters) Whitcomb,[7] died on 11 April 1730 in his sixty-second year and was also buried in the Old Common Burial Ground.[8]

Jonathan was a blacksmith and a soldier. "He was one of the first four soldiers of Lancaster who went on long expeditions; and shared the hardships and misfortunes of Sir William Phip's ill-fated expedition to Canada in 1690."[9]

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[1] *Concord, Massachusetts, Births, Marriages, and Deaths, 1635–1850* (Concord, 1891?), 13, her parents' marriage at 12; Paul D. Hayward, "George Hayward of Concord," typescript at the New England Historic Genealogical Society (Jan. 1985), 7; George Leonard Hosmer, *Hosmer Genealogy* (Cambridge, Mass.: Technical Composition Co., 1928), 22.

[2] Henry S. Nourse, *The Birth, Marriage and Death Register, Church Records and Epitaphs of Lancaster, Massachusetts, 1643–1850* (Lancaster, 1890), 410.

[3] Frederic W. Bailey, *Early Massachusetts Marriages Prior to 1800 as Found on Ancient Court Records of the Counties of Middlesex, Hampshire, Berkshire and Bristol, Third Book* (Worcester, Mass.: 1914), as reprinted in *Early Massachusetts Marriages Prior to 1800: Three Books in One* (Baltimore: Genealogical Publishing Co., 1963), 40.

[4] Lorenzo Sayles Fairbanks, *Genealogy of the Fairbanks Family in America* (Boston: privately published, 1897), 39, 49; Nourse, *Lancaster,* 11.

[5] Nourse, *Lancaster,* 16–17, 405.

[6] *Concord Births,* 50.

[7] Charlotte Whitcomb, *The Whitcomb Family in America, a Biographical Genealogy,* 1 vol. in 2 parts (Minneapolis, Minn.: privately published, 1904), 396, 398–99; Nourse, *Lancaster,* 12.

[8] Nourse, *Lancaster,* 410; Fairbanks, *Fairbanks Family,* 49.

[9] Fairbanks, *Fairbanks Family,* 49.

Jonathan and their daughter Grace were killed by Indians at Lancaster in the massacre of 11 September 1697. Mary herself was taken captive and carried to Canada, but by a treaty and exchange of prisoners, she returned home. "She was recesived at 'Cascoe Bay, y^{e} 17 January, 1698-9, aboard the Province Gally,' and returned home to her surviving children."[10]

According to Marvin's history of Lancaster, "The first person who bore the title of doctor in this town . . . was 'Doctress Whitcomb' . . . Her knowledge in the healing art was derived from the Indians, with whom she lived as a captive in one period of her life."[11]

At least one patient Mary treated was the wife of Ebenezer Parkman of Westborough, who referred to her in his diary. On 7 October 1725, he wrote "My Wife a very Sore Breast. Breast Broke under Mrs. Whitcombs care." On 17 July 1726 he referred to "what Mrs. Whitcomb had sent," probably medicines of some kind. Finally, on 15 June 1729: "Three weeks after her lying in my wife had a very Sore Breast, which broke twice, and brought us into a great Affliction." On the seventeenth he added, "My Wife's Restoration and Recovery from her great pains and illness (Laps-uteri) July 1726, under the Care of the Reverend Mr. Barrett and Mrs. Whitcomb. This is to be remembered as a Special appearance of God for us."[12]

Local historian Esther K. Whitcomb, in an article titled "New England's First Woman Doctor," wrote that David and Mary Whitcomb's house was "in the safest part of Lancaster, east of the Nashaway River." Today it still stands in Bolton, Massachusetts, set off from Lancaster in 1738. "It was beautifully restored some years ago, but for a long time in the early part of this century it stood vacant and neglected. But, running wild around the door yard were 'yarbs,' every kind you can imagine. There was catnip and caraway, Jill-over-the-ground and motherwort, coltsfoot and veronica, chicory and arnica. Over one corner of the house leaned an ancient Balm-of-Gilead tree, which looked benignly down on the hodge-podge of

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[10] Fairbanks, *Fairbanks Family,* 49; Emma Lewis Coleman, *New England Captives Carried to Canada between 1677 and 1760, during the French and Indian Wars* (Portland, Maine: Southworth Press, 1925), 77, 308.

[11] Rev. Abijah P. Marvin, *History of the Town of Lancaster, Massachusetts* (Lancaster, 1879), 620–21.

[12] Francis G. Walett, *The Diary of Ebenezer Parkman, 1703–1782* (Worcester, Mass.: American Antiquarian Society, 1974), 7, 15, 35. Mr. Barrett was Samuel Barrett of Hopkinton.

flowers, berries, leaves and plants below. No doubt it remembered the days when Doctress Mary Whitcomb came out of the house to gather the materials thought necessary or helpful in the treatment of sickness in the early 1700s."[13]

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[13] Esther K. Whitcomb, "New England's First Woman Doctor," *Country News,* 1976 (the local Bolton newspaper at the time). An undated copy (except for the year) is in the files of the Bolton, [Massachusetts] Historical Society.

SARAH (ALCOCK) WHITMAN

SARAH ALCOCK, daughter of John and Sarah (Palgrave) Alcock, was baptized at Roxbury, Massachusetts, on 26 October 1650.[1] She died on 3 April 1715, at age 65.[2] She married, probably at East Bridgewater, Massachusetts, on or soon after 26 October 1670, **REV. ZACHARIAH WHITMAN.**[3] He was born, probably at Weymouth, Massachusetts, probably in 1644, son of John and Ruth (——) Whitman,[4] and died 5 November 1726 at age 82.[5]

Zachariah Whitman was a graduate of Harvard, class of 1668, and served as minister of the church at Hull from 1670 to 1725.[6] He also served as town clerk in Hull.[7]

Sarah's father was a doctor, her mother a doctress, and her mother's father, Richard Palgrave, was also a well-known physician.[8] A typescript at the New England Historic Genealogical Society contains an account of John[2] Loring having cut his foot:

> Mrs. Whitman took care of the cut at first, but continuing in extremity and finding no ease by anything she applied to it, he went up to Boston to

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[1] *Vital Records of Roxbury, Massachusetts, to the End of the Year 1849*, 2 vols. (Salem, Mass.: Essex Institute, 1925–26), 10. G. Andrews Moriarty, "The Alcocks of Roxbury, Mass.," *New England Historical and Genealogical Register* 97 (1943): 14.

[2] John Langdon Sibley, *Biographical Sketches of Graduates of Harvard University,* vol. 2 (Cambridge: Charles William Sever, 1881), 251. This says her death date was taken from her gravestone but does not say where it is. It was probably in Hull.

[3] *Vital Records of East Bridgewater, Massachusetts, to the Year 1850* (Boston: NEHGS, 1917), 322, from P.R.5, taken from a copy by Judge Nahum Mitchell of records of the First Church of E. Bridgewater. This record says only —, 1670, but Charles Henry Farnam, *History of the Descendants of John Whitman of Weymouth, Mass.* (New Haven: Tuttle, Morehouse and Taylor, 1899), 17, explains that the contract of marriage was dated 26 Oct. 1670.

[4] Sibley, *Graduates of Harvard,* 2:251; Ethel Farrington Smith, "Seventeenth Century Hull, Massachusetts, and Her People," *Register* 142 (1988): 119.

[5] *Vital Records of Hull, Massachusetts, to the Year 1850,* ed. Thomas W. Baldwin (Boston: NEHGS, 1911), 38; Moriarty, "The Alcocks of Roxbury, Mass.," 14; Smith, "Seventeenth Century Hull," 119, adds at age 82.

[6] Moriarty, "The Alcocks of Roxbury, Mass.," 14; Smith, "Seventeenth Century Hull," 119; Sibley, *Graduates of Harvard,* 2:251.

[7] Smith, "Seventeenth Century Hull," 359.

[8] See the section on Sarah (Palgrave) Alcock.

Dr. Cutler, hoping for relief from him but found none . . . his pains, which were very great and grievous, continuing day and night, he was at last pined away to skin and bones and brought down to the brink of the grave. In this condition, Mrs. Whitmore, of Medford, a kinswoman of my mother's and a doctress, coming to visit my father, would needs see his lame foot. . . ."[9]

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[9] J. S. and J. A. Loring, Loring Genealogical Collection, MSS. at NEHGS (SG LOR 12), which includes three loose leaf volumes and other materials (1906), vol. 1, Part 1, pp. 19–20, from "An Account of the Life and Death of Mr. John Loring, of Hull" by Rev. Israel[3] Loring in 1749, from the original at the Massachusetts Historical Society. The incident is recounted, without mention of Mrs. Whitman but referring to "Mrs. Whitmore of Medford, a doctress" in Charles Henry Pope and Katharine Peabody Loring, *Loring Genealogy* (Cambridge: Murray and Emery, 1917), 14. See the section on Mrs. Whitmore.

RACHEL (ELIOT) (POULTER) WHITMORE

RACHEL ELIOT, daughter of Francis and Leah (Saunders) Eliot was born at Braintree, Massachusetts, on 26 October 1643[1] and died at Medford, Massachusetts, on 20 March 1723 in her eightieth year.[2] She married, firstly, at Billerica, Massachusetts, on 29 December 1662, **JOHN POULTER**, of Billerica.[3] He died at Medford on 20 May 1676 at age 41 and was buried at the Old Burying Ground in Cambridge, Massachusetts.[4] John is named in his father's will dated at Rayleigh, co. Essex, England, on 18 March 1638/9.[5] Rachel married, secondly, perhaps on 23 June 1676,[6] **JOHN WHITMORE**, who was born at Cambridge on 1 October 1654, son of Francis and Isabel (Parke) Whitmore,[7] and died at Medford on 22 February 1739, in his eighty-seventh year. Both were buried in the Salem Street Cemetery in Medford.[8]

In 1749 Rev. Israel Loring wrote in an account of his family that at some time in his life (the date not mentioned) his father had cut his foot and

> was brought down to the brink of the grave. . . . In this condition, Mrs. Whitmore, of Medford, a kinswoman of my mother's and a doctress, coming to visit my father, would needs see his lame foot. He was very loth she should meddle with it, lest Dr. Cutler should be offended. . . . Accordingly coming down again to him, she pulled out the tents that were in his foot and threw them away, and applying her balsome to his angry wounds he presently had rest and ease, slept soundly the night following, and if I mistake not a good part of the next day, and with the blessing of heaven upon her endeavors she effected a cure.[9]

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[1] "Braintree Births" in "Early Records of Boston," *New England Historical and Genealogical Register* 12 (1858): 110; Samuel A. Bates, "Braintree Records," *Register* 36 (1882): 51.

[2] *Vital Records of Medford*, 459.

[3] *Vital Records of Billerica, Massachusetts, to the Year 1850* (Boston: NEHGS, 1908), 301.

[4] *Vital Records of Billerica*, 385, which says "in Medford"; *Vital Records of Cambridge, Massachusetts, to the Year 1850*, 2 vols. (Boston: NEHGS, 1914), 2:700.

[5] Elizabeth French, "Genealogical Research in England," *Register* 66 (1912): 180, with French's annotations. See also Janet Ireland Delorey, "The Poulter Family of Rayleigh, Essex, England, and Billerica, Massachusetts," *Register* 141 (1987): 219.

[6] International Genealogical Index, the source unknown.

[7] *Vital Records of Cambridge*, 1:754; W. H. Whitmore, *Record of the Descendants of Francis Whitmore of Cambridge, Mass.* (Boston: John Wilson and Son, 1855), 1; Jessie Whitmore Patten Purdy, *The Whitmore Genealogy, a Record of the Descendants of Francis Whitmore of Cambridge, Mass.* (n.p.: n.p., 1907), 13, 17.

[8] *Vital Records of Medford*, 458–59, their death dates from their gravestones.

[9] J. S. and J. A. Loring, Loring Genealogical Collection, MS at NEHGS (SG LOR 12) which includes three looseleaf volumes and other materials (1906), vol. 1, Part 1, pp. 19–20, from "An Account of the Life and Death of Mr. John Loring, of

A clue to the identity of the doctress Mrs. Whitmore was the fact of her kinship to Israel's mother. Loring's mother was Rachel (Wheatley) Buckland, of Braintree, who married John Loring on 22 September 1679.[10] Israel himself was born on 15 April 1682 and took his first degree at Harvard in 1701.[11] Rachel died on 20 September 1713.[12] She was the daughter of John Wheatley, who died about 1646, leaving only his infant daughter Rachel, and his wife Leah, daughter of Martin and Rachel Saunders of Braintree.[13]

Leah's sister, Mary Saunders had married about 1639 or 1640, Francis Eliot, brother of the famous Rev. John Eliot, pastor at Roxbury and "Apostle to the Indians." Among Francis and Mary's children, was Rachel Eliot, who married, first, John Poulter and, second, John Whitmore of Medford, Massachusetts. In fact, Mary Eliott, widow of Francis of "Braintery," died at Medford on 17 January 1696/7.[14] Thus, her daughter Rachel Eliot, a first cousin of Israel Loring's mother, Rachel Wheatley, must be the doctress, "Mrs. Whitmore of Medford," who cured John Loring's foot sometime between her marriage to John Whitmore about 1676, and John Loring's death in 1714.[15]

The family must have been well respected in Medford. John was deacon of the First Parish Church and town treasurer.[16] Rachel, of course, would have been recognized as the niece of Rev. John Eliot. Charts of the Eliot ancestry appeared in the *New England Historical and Genealogical Register* in 1856 and 1874.[17]

Hull" by Rev. Israel[3] Loring in 1749, from the original at the Massachusetts Historical Society. The incident is recounted referring to "Mrs. Whitmore of Medford, a doctress" in Charles Henry Pope and Katharine Peabody Loring, *Loring Genealogy* (Cambridge: Murray and Emery, 1917), 14.

[10] Pope and Loring, *Loring,* 13; Loring Genealogical Collection, vol. 1, Part 1, p. 108. Her first husband, Benjamin Buckland, son of William and Mary Buckland, was born at Hingham and baptized there on 2 July 1740. He died, slain by the Indians in King Philip's War on 26 March 1676 (Mary Bosworth Clark, *Bosworth Genealogy: A History of the Descendants of Edward Bosworth who arrived in America in the Year 1634; with an Appendix containing other Lines of American Bosworths* (San Francisco, 1926), 148.

[11] Sibley, *Harvard Graduates,* 5:75.

[12] Pope and Loring, *Loring,* 13; Loring Genealogical Collection, vol. 1, Part 1, p. 108.

[13] Waldo Chamberlain Sprague, *Genealogies of the Families of Braintree, Mass., 1640–1850*, CD-ROM (Boston: NEHGS, 2001); French, "Genealogical Research in England," *Register* 66 (1912): 176–77.

[14] *Vital Records of Medford, Massachusetts, to the Year 1850* (Boston: NEHGS, 1907), 366.

[15] Loring, *Loring,* 14.

[16] Purdy, *Whitmore,* 18.

[17] *Register* 10 (1856): 355; 28 (1874): 145.

Rachel, who died before her husband, left no will, and John Whitmore's will, dated 16 March 1732/3 and proved 24 March 1739, mentions nothing of her. Nor does his inventory contain anything that reflects Rachel's career as a doctress.[18] His signature, taken from his will, is reproduced in the 1855 Whitmore genealogy. Below is Rachel's autograph, probably from her petition to the General Court that her husband might be restored to her and her three infant children. He had been serving under Major Swayne against the Indians at Saco.[19]

Rachel (Wheatley) (Buckland) Loring's mother was Leah Saunders, daughter of Martin and Rachel Saunders. Leah, baptized at All Saint's, Sudbury, co. Suffolk, England, 10 October 1623, married, first, about 1643, John Wheatley, who died about 1646, and had Rachel, born about 1644; she married, second, on 13 April 1648, Robert Parmenter.

Leah's sister Mary, married, first, about 1639–40, Dea. Francis Eliot, brother of the famous Rev. John Eliot of Roxbury. Mary Saunders, baptized 26 August 1619 at All Saint's, Sudbury, co. Suffolk, England, died January 17, 1697/7, at Medford where she was living with sons-in-law Steven Willis and John Whitmore.

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[18] Middlesex County Probate, John Whitmore, file 24585.
[19] Whitmore, *Whitmore* (1855), 2.

ABIGAIL (MATHER) WILLARD

ABIGAIL MATHER was born at Boston on 14 June 1694 and died there on 26 September 1721,[1] daughter of the Reverend Doctor Cotton Mather and his wife Abigail Phillips. She married at Boston (or Braintree), on 28 August 1716, **DANIEL WILLARD**,[2] who was born at Braintree, Massachusetts, on 3 October 1693 and died there in 1727, son of Daniel and his second wife, Mary (Mills) Willard.[3]

Abigail's father, Cotton Mather, is known to have "trained one of his daughters in medicine."[4] Known as the "most distinguished New England Divine," he entered Harvard College at the age of twelve, graduating with the degrees of A.B., A.M., and STD.[5] He later studied at Glasgow University in Scotland, in preparation for becoming a minister of the Gospel. After finishing college, however, he developed a stammer. Although he later conquered this malady, he felt it might prevent him from delivering his sermons, and so he entered into the study of medicine, thinking he might instead minister to the bodies of his fellow men.[6]

Abigail, second child of that name, was daughter of the first of Cotton Mather's three wives and was the fifth of his fifteen children. Thirteen of those children predeceased him.[7] Abigail's interest in medicine may have been sparked by her father's knowledge and expertise in the field. She may also have been influenced by the loss of her mother and so many of her siblings. Perhaps she was also influenced by her stepmother, Elizabeth (Clark) Hubbard, widow, who married Abigail's widowed father on 18 August 1703, when Abigail was nine years old. Elizabeth was the daughter

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[1] Horace E. Mather, *Lineage of Reverend Richard Mather* (Hartford, Conn.: Case, Lockwood and Brainard, 1890), 79.

[2] Ibid.; Joseph Willard and Charles Wilkes Walker, *Willard Genealogy: Sequel to Willard Memoir*, ed. Charles H. Pope (Boston: Willard Family Association, 1915), 36.

[3] Ibid., 21, 36.

[4] Patricia A. Watson, "The 'Hidden Ones': Women and Healing in Colonial New England," in *Medicine and Healing: The Dublin Seminar for New England Folklife Annual Proceedings, 14 and 15 July 1990* (Boston: Boston University, 1992), 26.

[5] Frederick Lewis Weis, *Colonial Clergy and Colonial Churches of New England* (Lancaster, Mass.: Society of the Descendants of the Colonial Clergy, ca. 1936), 136.

[6] Enoch Pond, *The Mather Family* (Boston: Massachusetts Sabbath School Society, 1844), 94.

[7] Mather, *Mather Lineage*, 89–90.

of the prominent Boston physician, Dr. John Clark of the dynasty of Clark physicians (six generations of John Clarks practiced medicine).[8]

At twenty-two, Abigail married Daniel Willard, a ship chandler in Hanover Street, Boston, whose father, Daniel Sr., was keeper of the Boston jail. They had Katherine, Abigail, Mary, and Resign, the last of whom was born and died on 17 September, 1721; Abigail, the mother, died a few days later. Daniel married Ann Thomas the following year and had one child, Ann, who died the following year. Daniel died four years later, in 1727.[9]

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[8] Mather, *Mather Lineage,* 79.
[9] Willard and Walker, *Willard Genealogy: Sequel to Willard Memoir,* 36–37.

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